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The Living Church

VOL. XLIII.

MILWAUKEE, WISCONSIN.—MAY 21, 1910.

NO. 3

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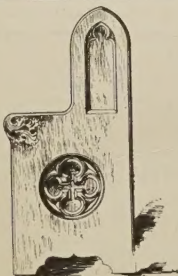
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MILWAUKEE

WISCONSIN

The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 21, 1910.

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The Living Church

*A Weekly Record of the News, the Work, and the Thought
of the Church.*

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THE WISDOM of life consists in a careful culture of your ca-
pacities, a large expansion of your sympathies, a loving acknowl-
edgment of your surroundings, a quick eye for opportunity, and a dex-
terous use of circumstances.—*John Stuart Blackie.*

ONCE DELIVERED UNTO THE SAINTS.

FOR TRINITY SUNDAY.

SCIENTIFIC knowledge changes with the mental advance
and keener perceptions of the scholastic world. Theories
held as absolute facts by one generation may be wholly aban-
doned by the succeeding one. In all things worldly and tem-
poral there is certain to be change.

With the Catholic Faith, however, there can be no change.
No additions can be made that are necessary to the salvation
of the soul, nor can there be any abandoning of any truth held
by the Apostolic Church, for the inspired word says: "It was
needful for me to write unto you, and exhort you that ye should
earnestly contend for the faith which was once delivered unto
the saints."

This is an age of negation. People declare, not what they
believe, but what they do not believe.

"Smooth, open ways, good store;
A Creed for every clime and age,
By Mammon's touch new moulded o'er and o'er;
No cross, no war to wage—
This is the Church our earth-dimmed eyes behold."

The teachings of the true faith are denied in part or in
 toto by countless multitudes; hence it behooves all who belong
to the Catholic Church to affirm their belief in her teachings
and then to live up to them in every respect. No conscientious
Churchman can say "I believe in the holy Catholic Church,"
and then make any compromise with schism. If he do so he
repudiates the Church, the Bride of Christ, and which He pur-
chased with His Precious Blood. The Church of Christ is en-
titled to the sole allegiance of all her children. Let us be
charitable in all things, but let us also be firm in our convic-
tions, for the Church tells us the truth about the way of salva-
tion. Very insidious are the attacks made upon the Faith,
creeping in before one is aware; hence we pray in the Collect
that we may be kept steadfast in the Faith, for no one can be
sure of himself, or know in what way Satan may tempt him to
deny Christ even as St. Peter did.

There are two kinds of faith, one of the intellect and the
other of the heart. One is purely mental, but the other is su-
perior, being one of love. "Dogmatic precision," says Father
Brett, "defines the path of safety, and keeps the mind from
vain speculation; but above it, resting upon it, is a body of
spiritual truth to be apprehended only in the growing experi-
ence of the soul." We cannot compel faith, but if we open our
hearts to receive the truth, the Holy Spirit will give us the
faith and love together. We must experience it ourselves; no
one can tell us what it is. After the Resurrection Mary Mag-
dalene told St. Peter and St. John, and they came and saw for
themselves where the Lord had lain, and then they believed it
by coming to the tomb in a receptive spirit.

To strengthen belief one must use the sacraments, thereby
growing in knowledge and faith, proving the deep things of the
Spirit, and living in personal communion with Christ in the
Holy Eucharist. It was at the altar that the saints acquired
their faith and love, and received wondrous revelations of hid-
den realities, and their privileges are offered to all penitents who
desire them with their whole hearts.

C. F. L.

MANY THINGS are good which are not pleasant; and many
pleasant, which are not good. But unity among brethren, whether
civil or religious, is productive both of profit and pleasure. Of
profit, because therein consisteth the welfare and security of every
society; of pleasure, because mutual love is the source of delight,
and the happiness of one becomes, in that case, the happiness of
all.—*Selected.*

THAT another constructive session of the Church Congress has been held is a matter for congratulation to those who have the direction of that organization. It is not easy to keep up interest in a time of intellectual peace within the Church, when party strife runs low, when speakers are scrupulously polite to one another, and when individualists, who could represent only themselves, are carefully excluded from the programme. But though sessions thus characterized may be disappointing to the head-liner, who dearly loves an ecclesiastical fight, and to whom a heresy speech ranks on the same high level with a prize fight or the bribery of a state senator, they are immeasurably more useful to the Church. Happily, American Churchmen no longer dread the approach of a Church Congress.

We believe the management acted wisely in refusing to open the platform to speakers other than Churchmen. It is, of course, perfectly legitimate for Churchmen and others, whether Christians or pagans, to debate public questions, whether they be such as divide the two classes of speakers or whether there would be a probability of both occupying common ground. But to change the Church Congress into such a debating society would be the abdication of its avowed purpose; it would no longer be a forum within the Church in which Churchmen could discuss their internal questions from varying points of view. It is not difficult to see that the end of the Church Congress would have been in sight had the proposed amendment prevailed.

The Church Congress is useful, but not necessary, to our national Churchly life, and, now that it is running well and has gained the confidence of Churchmen generally, it would be a pity for it to commit suicide.

VARIOUS Roman Catholic organs have lately published the name of Mr. Gilbert K. Chesterton as a recent proselyte to the papal obedience in England. This has happened several times before, only to be denied later; so when we read the latest announcement, we were a little sceptical, but waited for fuller information. That not being offered us on the Roman side, we have sought it in England; with the result that we are authorized to deny in ample terms that Mr. Chesterton has renounced the Church of England or entered the Roman Catholic Church. With this before them, will our Roman Catholic exchanges be good enough to publish a retraction?

A distinguished priest of the true Catholic Church of England said not long ago, apropos of a similar statement regarding himself: "I don't like to think that the Romans deliberately say what they know to be untrue; and I rather think that it all arises from their ignorance that the word Catholic is ever used except in their sense. They take it for granted that when I speak of the Catholic Religion, I mean their brand, dated 1870, and assume that I must have 'verted. The effect of such announcements, often repeated, is sometimes to arouse suspicion of a man, no matter how untrue that charge may be; and if he is sensitive rather than brave, it is possible that as he finds himself regarded askance he may finally make the report true in very despair."

Be that as it may, one thing seems clear: that to proclaim broadcast a list of individual converts is bad form, under any circumstances; and when the proclamation is a falsehood, as in this case, it reflects gravely upon the *bona fides* of the party behind it.

WE quote from the *Scottish Chronicle*:

"Last week-end 3,000 persons sailed from the Clyde for various ports in North America. Time was when emigration was looked upon in Scotland as a national evil of the most deplorable kind; now it is not only accepted as a matter of course, but approved, and assisted in every possible way. Many of the emigrants hail from the rural districts, and some country churches are beginning to suffer keenly from the steady process of depopulation."

How many of these emigrants have been provided with letters to the clergy in the localities to which they are removing? The loss accruing to local churches by reason of such removals is absolutely trivial compared to the loss to souls and the loss to the Church at large, if such persons are turned adrift without the fostering care of the Church.

Will not the clergy in portions of the British Isles from which emigration takes place, advise American Bishops or clergy of the persons coming into their jurisdiction and supply letters of transfer to the individuals? Surely this is a branch of pastoral work that ought not to be overlooked. If informa-

tion is not obtainable as to the clergy in such American localities, we are confident that the Rev. W. A. Dalton, who is chaplain of the port of New York and whose address is 29 Vesey Street, New York, will act as a medium for distributing the information to the proper authorities, if any will communicate with him.

Will the Church papers in the British Isles kindly carry this information to all their readers?

THE requests that come to us for editorial assistance in promoting appeals for manifold forms of good work are of almost daily occurrence, and sometimes oftener. Obviously we must, though with reluctance, deny these requests, since we should have little editorial space for other matters if we were to accede to them. To refer earnest workers in God's Vineyard to the classified columns of the Church papers, where they must pay the cost of stating their several needs, seems cold and unsympathetic; yet there is little else that an editor can do. And the editor hopes that these weekly classified appeals for assistance are read and meditated upon by his readers.

But two cases presented to us last week seem to require an exception to the rule. The first is the case of the American Church Institute for Negroes, which has under its fostering care six Church schools, in five southern states. In order that our educational institutions for colored people might receive the benefit of careful oversight and might be prevented from becoming rivals of each other in seeking support, they were, a few years ago, taken under the guidance of a single body, formed by action of the Board of Missions, known as the American Church Institute for Negroes. That body at once sought to raise a considerable amount of money in order to place the several institutions in proper condition for efficient work; but unfortunately, they were not largely successful. The money was not forthcoming.

A statement signed by the Bishops of New York (president of the Institute), Southern Virginia, North Carolina, Georgia, and Mississippi, and the Rev. Samuel H. Bishop (their general agent) is now issued, in which it is related that the Institute is "in immediate and imperative need of \$100,000 for the current expenses and the necessary development of the schools." Surely when these Bishops and their agent make this plain, unvarnished statement, the Church will see that the money is placed within their hands without delay. In view of the appalling magnitude and gravity of the race problem in our southern states, it would seem that money for the cause of education of the negro, and particularly industrial education, but always under Churchly auspices, would flow in large sums. Quite the contrary has been the experience. Support of these institutions is distinctly a patriotic duty. Their treasurer is Mr. George Foster Peabody, 43 Exchange Place, New York.

THE other case which we feel impelled to present in these columns is that of St. Paul's College, Tokyo, Japan. It must probably be unnecessary to relate the opportunities in the field of Churchly education in Japan which shower upon us. St. Paul's College reached, last year, a critical point where either it had to be abandoned or to begin a policy of expansion by putting up new buildings. Of course, the latter was determined upon. It is wholly impossible to provide for such extraordinary needs from the regular income of the Board of Missions. That income barely suffices to meet the obligations for running expenses in the field, and generally gives cause for considerable anxiety lest it should fail even to do this. According to a statement made by our very cautious and trustworthy mission authorities in Tokyo, indorsed by the Board of Missions after careful consideration, \$200,000 must be raised and expended at once for land and buildings.

Receiving notice by cable of the indorsement of the Board of Missions, Bishop McKim last December purchased fourteen acres of ground for \$50,000. It adjoins the site upon which the "Central Theological College" is to be erected out of the Thank Offering made in connection with the great Lambeth missionary congress of 1908. Bishop McKim states that he saved from \$15,000 to \$20,000 by making the purchase immediately upon receiving the cablegram from the Board. But the Church at home must supply the money—and up to the present time, six months after the purchase of land was made, only a small part of the sum has been raised. A number of ladies in Philadelphia are seeking to assist in obtaining the amount, and Mr. Samuel F. Houston, a well-known Churchman in that city,

has become treasurer of the special fund. His address is Real Estate Trust Building, Philadelphia.

Slendid missionary enthusiasm has been aroused among Churchmen, as among other Christian people, during recent months. Here are concrete needs that are of pressing, immediate importance, one at home, one abroad. Will Churchmen rise to their opportunity? It ought to be necessary only to relate the facts.

WE have made inquiries in regard to the recent marriage by one of our clergy in Baltimore, of a man from whom his wife had been divorced less than a week previously and a woman who was named as co-respondent in the wife's suit for divorce. Of course so scandalous a marriage is absolutely contrary to the canons and cannot but bring the Church into disrepute. In the present case we understand that the officiating priest was imposed upon and performed his part in total ignorance of the facts in the case. Neither did he say, as one of the daily papers alleged, that "there is nothing in the canons of the Episcopal Church to have prevented his doing so."

But without assuming any carelessness or dereliction on the part of the priest, the incident shows clearly the grave danger that there is in performing the marriage of strangers. It is true that under the social and religious conditions of the present day it is impossible to hold that the clergy should refuse altogether to marry parties unknown to them. Certainly, however, the questions as to their previous condition ought to be categorically asked and answered by those who apply for marriage, and we feel that the parties should also be placed under oath. Very likely there might even then be occasional instances of perjury and of resultant marriage of persons who were not free to marry; but the clergy would thus be relieved of any suspicion of carelessness in so grave a matter.

This Baltimore affair is, indeed, a scandal; and it is most sad that, even innocently, the blessing of the Church should have been given upon a marriage which is no marriage in the sight of the Church.

THE election of Professor A. W. Jenks to the chair of ecclesiastical history at the General Theological Seminary insures the continuation of a succession of exceptionally competent men who have filled that chair during a generation past. It is no small honor to be chosen to succeed Whittingham, Mahan, Seymour, Riehey, and Kinsman in the chair which each of these has, in turn, adorned, and we believe Professor Jenks will show himself the peer of those who have preceded him.

The affairs of the General Theological Seminary are the concern of every American Churchman. It is always with a sense of relief that one finds its work strengthened, as it is by this latest election to a place in the faculty.

ANSWERS TO CORRESPONDENTS.

A. C. F.—The "six points of ritual" are the eastward position, mixed chalice, wafer bread, altar lights, Eucharistic vestments, incense. See Wilson's *Why and Wherefore* (25 cents).

INQUIRER.—Abstinence from flesh food has been the historic method of observance of abstinence days for many centuries and comes to us with the force of widespread custom rather than of actual law.

B.—We understand that the party named is not now engaged in missionary work.

NARROWNESS is one of the blessings of life. There can be no definiteness to one's course, and no depth to one's life, without it. The fact that there are so many persons who prefer a breadth of action and thought that knows no sharply defined limitations accounts for the fact that there are so many whose life has no depth and is heading nowhere. It was said of one whose life was given to the service of others: "He was narrow, as the river whose course is defined, because it is confined by its banks—the river whose narrowness makes it deep, and causes it to be a bearer of life-giving power rather than a wasted swamp." Those who have not yet seen and chosen the confines between which God would deepen their lives, and by which He would give them increased power and usefulness and a goal to aim for, have yet to learn the richness and privilege and joy of the narrow way. Few are they that find it; but all may find it who will.—*Sunday School Times*.

THE FUTURE of the Church depends upon it demanding an unworldly and pious life. Every candidate for confirmation must be made to understand that he pledges himself to seek that which worldly-minded people do not seek.—*Bishop Morrison*.

MISSIONARY STATEMENT.

NEW YORK, May 13, 1910.

ON May 1st last year the receipts from all sources applicable to the appropriations were \$8,000 in advance of the year before. On May 1st this year they were \$35,000 in advance over last year, making a total of \$595,000 of receipts during the eight months to May 1st. This is a splendid encouragement.

The appropriations for this year to date, including last year's deficiency of \$33,000, are.....	\$1,245,000
Towards meeting the difference of \$650,000 still due the board may reasonably count on receiving—	
From the Sunday schools	\$ 57,000
From the Woman's Auxiliary United Offering	25,000
From the Woman's Auxiliary	52,000
From interest	33,000
From miscellaneous	17,000
	<hr/> \$184,000

What still remains can be further reduced by the board, by using undesignated legacies on hand amounting to.....	\$ 88,000
And if the average receipt of legacies for the past five years from May 1st to September 1st should be received it may be still further reduced by another....	20,000
	<hr/> \$292,000

This leaves \$358,000 still to be raised in the four months before September, and of this sum \$299,000 represents the amount still due on the apportionment from the Church. In addition to the apportionment it will be noticed there is also due a further sum of \$59,000.

Last summer, by strenuous efforts, and as a memorial to Mr. Thomas, we received toward the apportionment the sum of \$237,000. To meet this year's appropriations, and for the board to go to the General Convention next October with no outstanding obligation, *another \$237,000 is necessary, and \$119,000 will be needed in addition thereto.*

It will readily be seen therefore that all must work to accomplish this end, and to do this work in the belief that the end will be accomplished. When we remember that there are in the neighborhood of 900,000 recorded communicants in the Church, and that there must be also an equal number of members who are not communicants but who believe in the missionary cause with all their hearts, it is easily seen that the individual obligation is very, very small. The Board of Missions pleads with every member of the Church, rich or poor, far and near, to see to it that each and every one makes this need of the Church of the Loving Saviour his and her own personal responsibility. Very truly yours,

GEORGE GORDON KING, *Treasurer.*

RELIGIOUS COMFORT.

One of the hard and pitiable experiences of all of us who try to do our Christian duty, is to stand in sorrow's darkest hours by the side of human kind and try to administer Christian hope and comfort to those who are strangers to the Church and her gracious influences. Oftentimes do these unconsolable ones cry out that they would give anything to have the joy and assurance of others that all is well.

But there is no mystery as to the difference between these two types of humanity in the time of grief and sundered ties of love. Some persons have utterly ignored God and His revelation of how life here below ever projects itself into eternity. They have not familiarized themselves with the truth of Divine love behind all the vicissitudes of this life, however dark their fortunes may be. And so when affliction comes to them, what wonder is it that there should come forth before them, from the mold of their past, the gloomy forms of utter blankness and that utter disconsolateness which no amount of sympathetic words can soothe away.

And as for those who do rise above their grief and have sweet hope and a divine peace passing all understanding, even through their tears, why, all the years they have been drawing nigh to God, communing with Him in worship, keeping close to the secret of His presence day by day. And now, in the time of affliction they feel (yes, they know) from very familiarity with the dealings of the Heavenly Father with man, that this Fatherly love is abiding with them still and will abide with them and with their departed ones through time and eternity.

It was the mold made by Aaron which accounted for the perverted form that came before this man and the people of Israel. And it is the mold of people's yesterdays that explains what all of us are experiencing to-day.—*Church Helper*.

"THE MEASURE of a man's real character is what he would do if he knew it would never be found out."—*Selected*.

BLUE MONDAY MUSINGS.

THE University of Kansas has lately undertaken a new form of University Extension which is distinctly suggestive and useful. It is nothing less than the circulation of brief monographs by specialists on particular topics, manifolded on "flimsy," and distributed among the newspapers of the state. One of these has just come into my hands. It is entitled, "The Religious Value of a University," by Arthur B. Frizell, instructor in mathematics. It is a real pleasure to reprint part of the paper here:

"An institution dependent on the public for financial backing and moral support must justify its existence by service rendered to the community. Kansas people rightly regard religion as one of the serious concerns of life and demand of their University such presentation of religious truth as its importance requires.

"A university stands for truth—historical, scientific, philosophic. It embodies the belief of learned men that the studies of a hundred generations have brought to light facts which it is worth while for present and future generations to know.

"The liberally educated man will think. And how will he think? The cornerstone of a modern education is science. Science depends on the discovery of unity in the apparently endless diversity of observed phenomena. It is found that they always take place in accordance with definite, unchanging laws. Physical science is the recognition of law in the material universe. But it is also found that equally fixed laws hold good in the relations of human beings with one another in trade, society, government. Further, there are laws governing the activity of the individual, his bodily health, his thinking, his moral conduct. These laws carry penalties for breaking them.

"If a man gets drunk regularly and persistently for a certain length of time, he becomes unable to do his daily work; if he restricts his reading to Ibsen, d'Annunzio, and Bernard Shaw, he will lose the capacity to understand Aeschylus, Plato, or Shakespeare; if he relies for success on over-reaching his neighbor or on any sort of fraud or injustice, if his aim in life is nothing but self-indulgence, he soon loses the capacity for generous thought or unselfish action.

"A single individual does not always find opportunity to verify these moral laws by his own observation, but in the pages of history they are written large and plain. There one may read clear as the writing on the Babylonian palace wall the awful judgment of God on pride, oppression, hatred, lust—all the long list of human sins.

"The student who really profits by his opportunities will, therefore, become impressed with a deep sense of law in the tangled maze of human conduct.

"Last and most important are the means whereby one is trained to think rightly. In the past these have been theology, philosophy, and mathematics. Theology, unfortunately, has been side-tracked and philosophy has not fared much better, being made accessible rather late in the course, but elementary mathematics now enjoys popular favor to an uncommonly high degree.

"This paper will be worth reading if it brings out the value of mathematics as an aid to religious teaching. In arithmetic and geometry we learn to expect reliable results from our study. However hard the proof may be or however tiresome the reckoning, we are in the habit of finding a definite answer to the question in hand; and this answer will not be one thing for one pupil and a different thing for another according to their several tastes or abilities, but it will be the same, for all and always up to date. The assertion that truth may be one thing for you and another thing for me or that in a free country each of us is entitled to his own opinion and one opinion is just as likely to be right as another, is mere moonshine to a mathematically disciplined mind. Even the Declaration of Independence would not bear me out in maintaining that two times two is five or that two circles can each lie wholly inside the other, just because I feel like it.

"So we may name among those benefits of university study which are within everybody's reach, the ability to think for oneself, the expectation of finding laws among the things we think about, and the recognition of restrictions on our thinking if it is to agree with the reality.

"Now in this otherwise well-ordered world, there is one discordant element—the perverse will, which so often chooses to do wrong rather than right. Not much learning is needed to discern this. Every one can feel its working in his inner life. The Greek philosophers were aware of it and studied hard how to overcome it. But the student learns that Greek philosophy was absolutely powerless to stem the surging waves of human passion. And every thoughtful student, knowing the inevitable consequences of lawlessness, will sooner or later cry out with the strong apostle: 'O wretched man that I am! who shall deliver me from the body of this death?' But if he holds fast his faith in eternal truth, he will finally be able to answer: 'I thank God through Jesus Christ our Lord.'"

I know not a few clergy and multitudes of laity who would

do well to meditate upon these wise and thoughtful words of a Christian mathematician.

I HAVE just been reading, with astonishment and pain, the testimony of a distinguished metropolitan priest, in a libel suit involving a deposed priest whose wife had divorced him for adultery, and who had afterwards contracted a union with his companion in elopement. Here is part of the cross-examination:

"Q.—Would you regard the fact that a few days after a clergyman has been deposed he leaves for Europe on a steamer with a woman and registers under an assumed name as 'Mr. and Mrs. —' as a subject of moral criticism? A.—It quite depends on the circumstances, which these facts would not be sufficient to judge.

"Q.—Assume that a clergyman, who has been deposed voluntarily, is married and not divorced from his wife, and journeys to Europe with one not his wife, and registers under assumed names, and then goes to London, takes a private house, and lives there with the woman in question for five months under the same assumed names, and then takes a cottage in Kent, and remains with her and at a time that he is married to another, for a period of ten months, do you think that that is a subject for criticism or not? A.—My answer is that I might consider such an action unwise, but it would not of necessity change my opinion of the person involved.

"Q.—You think, then, that a man who has been a clergyman and is not divorced from his wife is justified in going to Europe with another woman and registering as man and wife under an assumed name and living abroad with her for ten months? A.—I think it all depends upon what you mean by justification: whether he was socially justified, legally justified, or morally justified.

"Q.—I mean justified in any way. A.—I said to you that it was unwise and rash. I told you it had no effect upon my appreciation of his character.

"Q.—I did not ask you that. I asked you whether you considered such conduct morally justifiable. A.—I told you once it depended upon conditions, and I have decided in this case, knowing the conditions.

"Q.—But, generally, you would say it was not morally justifiable? A.—I take cases individually.

"Q.—Cannot you give me any more specific answer as to whether it was morally justifiable or not? A.—I do not wish to give any other answer, Sir, I govern my answers by, I might say, individuals.

"Q.—Then you cannot answer the question generally, whether it is morally justifiable for a man who has been a clergyman and who is married and not divorced and lives with another not his wife under an assumed name as Mr. and Mrs. for a period of ten months? A.—My experience in dealing with persons who come to me for advice, the result being a great many persons present all classes of situations to me, is to take things individually, and while I may have, as we all have, general ideas, I govern my opinion of men by specific knowledge of them.

"Q.—Your attitude is that of a clergyman, is it not, of charity for those who, perhaps, do not live in the way that you think life ought to be lived? A.—Certainly not in this case.

"Q.—But is your desire to have every specific case before you before passing judgment? A.—That is a matter of necessity. It is a matter of not trying to fit every man into some hard-and-fast mold. It is a matter of progression and social ideas about things, which are constantly changing, for instance, in laws and social views. What I meant to say was that the world changes from time to time, and I do not propose to judge each man who comes before me by some hard-and-fast rule. It may be the rule that any particular creed or kind might have imposed. I try to judge on the evidence of the individual case.

"Q.—What do you regard as indefinite about 'socially'? A.—Because there is a great variety of social opinions, and when you talk about 'morally,' then you have to erect your standard. I have told you in my particular case."

Apart from the extraordinary attitude towards a particular case, which perhaps full knowledge of circumstances not made public may explain, the real horror of all this is that a Doctor of Divinity knows of no fixed standard of morality, no "hard-and-fast rule," as he calls it! One had supposed that the Christian Church maintained a fixed standard, in the midst of the world's flux, upon the warrant of her Lord's authority. But here comes anarchy, individualism run mad, to overthrow all that and leave every man to formulate laws for himself, varying with the changing conditions of each day, the desires of each mood. What lower deep is left?

WHO CAN give "Inquirer" detailed information as to the freedom of religious assembly and worship in Roman Catholic countries, to-day, allowed to Christians not of the Papal Obedience?

Their status in Spain is unhappy enough, in all certainty. But in Central and South America, how far is "religious liberty" a reality? And how is it in Austria, Portugal, Mexico?

PRESBYTER-IGNOTUS.

THE 1910 CHURCH CONGRESS

[SEE ILLUSTRATION, PAGE 87.]

THE twenty-eighth annual session of the Church Congress met in Troy, N. Y., on Tuesday morning, May 10th, and adjourned without day on Friday afternoon, May 13th. As told in last week's LIVING CHURCH, the opening service was held in St. Paul's Church (the Rev. Dr. Edgar A. Enos, rector). Bishop Lloyd's sermon was printed in the same issue. Bishop Nelson, Coadjutor of Albany, was assisted in the Holy Communion service by the Rev. Dr. Charles H. Babcock, who read the Gospel; and by the Rev. Dr. G. A. Carstensen as epistoler. Business sessions were held in Music Hall. Ideal weather conditions prevailed and the hospitality of the Church people and other citizens of Troy combined to make the 1910 Congress a delightful memory. The tone of the papers and speeches was on a high plane both of spirituality and of superior literary excellence. The amenities of discussion were strictly observed. A spirit of fraternity prevailed throughout the session.

THE OPENING SESSION.

The large auditorium of Music Hall was well filled, and upon the platform were seated many Churchmen of distinction, when Tuesday evening's session began. The vested choirs of the Troy churches, forming a large chorus, also occupied seats on the platform.

AN ADDRESS OF WELCOME.

THE RT. REV. RICHARD H. NELSON, D.D., Bishop Coadjutor of Albany, gave the address of welcome on behalf of the diocese. He said: I esteem it a double honor to welcome this body as one of the great factors in Christianity and particularly in the name of a very distinguished man, Rt. Rev. William Crosswell Doane, for the last forty-one years the beloved Bishop of the Diocese of Albany. I extend these words of welcome to you and to this Congress in his name and at his request. We welcome you of this Congress with confidence and high hope that your contribution will mean much in the best thought of our present age. The fact that you meet here in this city may recall a memory of the days of ancient Troy when the people were suspicious of those who came having gifts in their hands. I assure you that the age of Homeric combat is past, for the town of Salem is not far from the city of Troy, and peace and concord prevail in this diocese which welcomes you as its guests. We welcome with open minds and open hearts the various writers and speakers who are to aid us in discussing these problems.

"THE INDIVIDUAL AND THE COMMON INTERESTS IN SOCIETY."

REV. PHILO W. SPRAGUE,

RECTOR OF ST. JOHN'S CHURCH, CHARLESTOWN, BOSTON.

After acknowledging the gracious welcome extended to the Congress, he considered the subject assigned to him. The body is not one member, he said, but many. When the body is honored all the members rejoice. Their interests are mutual. We have the assurance that the fundamental conception of society was as an organism. That which is for the entire body as a whole is for any part, and that which is for any part of the body must redound to the benefit and advantage of the whole. The moral is that it is for the best interests of all. As this is true in the organic life, so it is true in the spiritual life, according to St. Paul, and can be realized only through Christ. Inspired only by Him can the perfect harmony of the individual and the Christ-like type be realized.

PROF. I. WOODBRIDGE RILEY,
PROFESSOR AT VASSAR COLLEGE.

One of the most potent factors in evolution to be observed today is the tendency to increase the size and magnitude of the working units in the business, political, and educational world. Once it was the individual, then the family, that was the working unit; now it is the company, the trust, the party, the institution, or the association. Under the name of a company, trust association, or any other corporate body, a dishonest individual, or group of dishonest individuals, may do all the evil deeds that once disgraced the half-civilized races, and escape public condemnation. There is something wrong in the relations of the individual and the common interests in society. The reason seems to lie in the overgrowth of the social units. The results of the overgrowth are found in the limitation or suppression of the rights of the individual. Bearing upon that are three parts to the problem, civic, educational, financial.

In the case of the civic unit we have the overgrowth of the town and the problem of the big city. Because of the claims of the cities we find that the mines are being depleted, the coal supplies lessened, the forests cut off, the streams dried up and polluted. Recognition of the need of conservation has, however, been taken up by the government, and it is now recognized that the preservation of our natural riches is a national duty.

There is the case of our educational institutions. Small colleges have grown into universities with the consequent loss of the rights of the individual, as compared with the old-fashioned college

of our forefathers. The university student nowadays is a mere cog in a big wheel. The same thing applies to our public schools. All children are treated alike. For this reason there has arisen the problem of the exceptional child, whether exceptionally bright or exceptionally dull, for the conflicting rights of these two species have brought about great losses in the entire system. Here comes the need then of what is called the psychological clinic. What can be done for the mentally subnormal? The task is to discover their defects and then to make the most of the brains they possess. Our schools are filled with particular classes of children in hearing or sight or general physical makeup. If proper care and attention were given these, great results for good would ensue. All men may be equal in the sight of the law; all children are not in the sight of psychology.

Let us now turn to the corresponding rights of the exceptionally bright. We have here a curious situation in the case of the new generation of women who have undertaken the higher education. Higher education is a misnomer. It should be equal education for both sexes. However, with conditions as they are, we have now another conflict between new methods and old notions. On the most obvious principles of heredity it is clear that gray matter is no respecter of sex, but that brains pass from one side to another. What can the intellectual girl do? Two traditional alternatives offer: she can marry and transmit her brains to her boys, or she can go into certain occupations considered ladylike. The most usual is Church work, but what scope is there for exceptional ambition or brains? If she be chairman of a committee she has on her hands a succession of small fights with smaller females. If she has a Sunday school class she is expected to teach mediaeval notions in a mediaeval way. The literature she is supposed to use is uncritical; the classes she handles are ungraded. There is, of course, the saving grace of serving the common interests, but the results are generally so commonplace that the individuality of teacher and pupil finds little outlet. Why cannot the clever woman look on matrimony as a profession or rather as something demanding professional abilities? The English woman will marry the man who is going into politics because she expects to have a share in the game. Why should not the American woman deliberately marry a magnate, not for the sake of his money, but for the sake of helping the common interests? Think what she might do. Besides a head she has a heart, and the eternal feminine means that to the hard business sense of her husband will be added the softening, emotional influence of the wife.

JOHN BROOKS LEAVITT
OF NEW YORK.

was the only volunteer speaker, neither of the appointed speakers appearing. Individualism and socialism, he declared, is a misplaced antithesis. It really should be anarchism and socialism. The two forces in nature, centripetal and centrifugal, are so delicately balanced that the world moves through space swiftly and noiselessly. The two forces in life are competition and combination, and the great problem is how to adjust them in such perfect equilibrium that the social and industrial world may make swift and noiseless progress. The speaker referred to the Vassar thought of marriage as expressed by Professor Riley, and said humorously: My experience is that the marriage of the intellectual man and intellectual woman either means no offspring or offspring that is conspicuous for inconspicuity.

WEDNESDAY MORNING.

"THE TEACHING OF THE OLD TESTAMENT TO CHILDREN."

REV. E. A. DODD, PH.D.

Commencing with the primary child, the interests are those for which the Old Testament has a distinct place. This is the period when the animistic instinct controls, when a few rags and a stick have, under the witchery of childish imagination, been metamorphosed into a beautifully gowned doll-queen. This, too, is the period when the interest in relationships is strongly evident. Especially alive is the interest in other children. To the right formation of these relationships the child-stories in the Old Testament are distinctly applicable—the story of the infant Moses, of the boy Joseph, of the child Daniel. These become the means of imparting a right relationship of the child to his parents, obedience, honesty, kindness in the treatment of brothers and sister, or to dumb animals. At the great Christian festivals stories of the child Jesus should, I believe, displace all other teaching. But the child at this period has little theological interest. His interest is in the things he sees, in his home, and his life in that home.

Next we turn to the junior period in the child's growth, that period wherein the child's interest is chiefly heroic physical bravery, and simple motives appeal particularly at this time to the child's interest. This, too, is the period when the Old Testament exerts its greatest influence. A study of the stories which have the greatest interest for the children of this grade reveals the favorites in order of popularity—the selling of Joseph, David and Goliath, Daniel and the Assyrian kings, Moses, Ruth, etc., namely, the stories which

appeal to the primitive instincts. The suggestion is also near that during these years the spiritual growth of the child is reflected in the religious growth of Israel. This is also a period when there is a marked preference for the story which has a definite moral teaching, provided that in its telling, the moral does not overbalance the story. The Old Testament narrative has then a distinct capacity for impressing the primitive ethical lessons, and the inspiration of a devoted teacher may become the means of a great moral uplift in the child's early life.

In the intermediate period we approach that phase of the child's life which perhaps is of the deepest import and at the same time demands most delicate treatment. To this period belongs, I believe, but one personality. The subject of study should be ever and fully the personality of the Christ; the story of His life, the manner of His thought; the method of His association with others, but above all, the personality of the Christ. I, personally, have found but little aid at this time in the Old Testament.

Lastly, comes the period of the senior classes. The more or less nebular condition of adolescence has passed into a more or less rational interest. The biographical interest is supplied by a desire for a rational continuity. The truth assumes a guiding place in the young man's life ideals. The religious experiences of the prophets become interesting as they become intelligible. The prophetic function of preaching the truth, the personal adherence to the truth, though it lead to social ostracism, to torture, or even death, makes a distinct appeal at this period. Tracing the prophet's growth in spiritual life, the spiritual cost of his experience, all these are inspiring at this latest period of development. The tracing of the gradual growth in the human ideal as it is passed from prophet to prophet in succeeding generations, leads to the fullest recognition of the Divine in His touch with man.

The end and aim of religious education is Christian experience. The point of departure, the child's interest and capacities. The aim may be reached through portions of the Old Testament, which will lead the child to Christ. That is, we select the portions of the Old Testament which are best suited to coöperate with the child's interest.

The place of the Old Testament in modern education is, then, determined by two other considerations. First by the aim of Christian education, which I believe is the Christian experience, and second, the capacity of the child for this experience. The Old Testament is able to supply the connecting link by leading the child through the religious experiences of prophet, priest, and king, but the fulfilment of their prophecy is in the person of Christ.

REV. FREDERICK B. CARTER,
RECTOR OF ST. LUKE'S CHURCH, MONTCLAIR, N. J.

Modern criticism maintains that many of the things recorded in the Old Testament are unhistorical. Also that many of the miracles of the Old Testament are stories invented to embody truth. The conclusions seriously affect the reliability of the Old Testament. While these miracles may not be essential to the supernatural characters of their mission from the standpoint of modern criticism, they are from the standpoint of the Old Testament writers.

The modification of the Old Testament seriously affects the New. In the light of modern criticism the teaching of the Old Testament to children cannot be considered by itself. The modification of the Old Testament involves the modification of the New, and in both cases it is so great as to amount to a revolution in Christian thought. Until modern criticism becomes less exacting, we cannot accept it as the arbiter in this matter. Instead of modifying the Old Testament to meet the demands of the modern criticism, we think it the wiser course to teach the Old Testament from the New Testament point of view and wait for modern Christian thought to come round to it, as in our opinion it will be obliged to do if it is not to commit suicide. For to us two things are certain: one is that the miraculous is an integral part of the Christian revelation, and when it goes the Christ of the gospels goes with it. And the other is that if Christ, the four evangelists, and St. Paul did not know the true point of view from which to regard the Old Testament we shall not discover it, while if they did the modern point of view is far astray.

DR. WALTER L. HERVEY,
FORMER PRESIDENT OF TEACHERS' COLLEGE, COLUMBIA
UNIVERSITY, NEW YORK.

To set forth the best methods of seeing the new light, and if we are to lead children to Christ, we must understand the way. Myth is the language the child can understand. What does a child know about history? If you tell a child God is the author of Genesis, he will laugh at you. The modern child is critical. Given a critical child, how are you going to make a reverent child? Let us consider an appeal to the tender-minded and the tough-minded. In teaching the tender-minded you need not be afraid of his reverence, but in teaching the tough-minded be careful how you give such a nature something essential, which later will be sloughed off. In matters of faith, do not demand too much of the child. Wonder is the mother of everything, but the modern child must wonder at the right things. The wonder should come in at the work of the spirit. Let us clear the ground for the great spiritual wonders with which the Bible is filled.

In regard to the modern criticism, it stands for a spirit imbued with truth. If you find anything in the Testament you can't understand, put it quietly aside. At some time it may be of use. Therefore do not reject it.

EVERETT P. WHEELER.

The first point is to teach the Old Testament to the children, for there is no other literature in which the presence and power of God are so impressively taught. We are so liable to forget the presence of God, and we cannot find a better teacher than Christ. In teaching the child much must be discarded as unsuited. Teach the child the helpful parts, and when you teach the Old Testament don't stick in the letter. The spirit of the miracles is the thing of importance, whether you take them literally or not. You want the child to understand the underlying truths.

JOHN BROOKS LEAVITT
OF NEW YORK.

arraigned the Sunday school, for through the instruction of many teachers, he stated, was due much of the skepticism of to-day. The point to emphasize is to put into one's teachings the spiritual side.

WEDNESDAY EVENING.

"THE CHURCH OF TO-DAY AS A FACTOR IN HUMAN PROGRESS."

EVERETT P. WHEELER.

The first speaker was EVERETT P. WHEELER, Esq. He drew from out historic formulas the statement that all baptized persons are members of the Church of Christ. He then reviewed the history of the Church and showed how much more humane and helpful to each other mankind has become, since the Roman Empire. What a few noble individuals once strove for or taught for their race, whole communities now strive for and measurably attain. This is the direct fruit of the teaching of Christ and his Gospel.

Slavery and the slave trade have been abolished, education is general, labor conditions for women and children are being improved, provision is being made for the veterans and invalids of labor as well as for those of war. Arbitration settles disputes between nations, formerly settled only by war. Religion is the inspiration of all this work.

The apostles of social progress in many ages have been of the Christian Church. It has been so during the fifty years in which the speaker has worked. In civil service reform, in tariff reform, in municipal reform, in all that makes for social progress and the uplift of humanity, they have been the leaders. In this country we rely too much on legislation. All the legislation in the world would be futile without the spirit of love and of helpfulness which is the essential and distinctive spirit of Christianity. To that, with the blessing of God, we must look for real social progress.

REV. WALTON W. BATTERSHALL, D.D.,
RECTOR OF ST. PETER'S CHURCH, ALBANY.

The Christianity of to-day awaits Christ's answer to His great sacerdotal prayer for the oneness of His Church, as humanity awaits His answer to His great world-prayer for the coming of the Kingdom of God. His petition, "Thy Kingdom come," involves, while it transcends, our modern phrase "Human Progress" which, we all agree, means the general betterment of the world's life in all its aspects, moral, intellectual, social, and economic.

What we call in loose phrase, which nevertheless registers a conspicuous fact, "The Church of To-day," with all its variations of structure, theology, and ritual, stands for the transcendent claim of Christ. It professedly exists and strenuously works to make His faith and law a persistent force in the life of the world. This distinctively is its contribution to the well-being and progress of the world. His Church to-day, as all along its history, is heavily weighted with the selfish instinct imperfectly subdued to the law of Christ. The lights on its altar sometimes flare and smoke in the inrush of the atmosphere outside its doors. It has been slow to adjust itself to the specific needs of the age to which it ministers.

But whatever be the stress of the primal struggle for food and shelter, and the swing of the pendulum between moral and physical values in a period or community, there can be no question that the Church has been the most potent inspiration and reinforcement in the human advance.

The world to-day is making its most rapid pace on the lines of Science and Industrialism. The Church has no quarrel with either. With all reverence it may be said that many a man of science belongs in very truth to "the goodly fellowship of the prophets" "the noble army of martyrs." Old science has always fought with new science. It is hardly fair to make this an indictment against the Church. Whoever tries to solve or even discuss present day problems in psychology, in sociology, in politics, in the science and pathology of life, strikes against facts that are the subsoil of religion. Our science has made possible the industrial and commercial development of the day. With this comes the peril that always besets an age that moves dominantly on one line; the peril of a false theory of life, in which facts of high value drop out of count.

Mammon-worship is not a new or exclusively American cult,

but it is chiefly responsible for the sophistication of foods, sweat-shops, poisonous tenements, dens of immorality, sensational journalism, leprous literature, dishonest politics, and all the plague-spots on the social body that breed or reveal moral contagion. Vice is strong and defiant, not because men prefer to be vicious, but because the purveyors of vice get big financial returns. This is the reason that it takes a crusade, a summoning of the Christian powers of the community, to suppress the agent and agencies which minister to the vice, and feed on the poverty, and insult the womanhood, and corrupt the youth of our great commercial centers. It reminds one of those historic uprisings in the Middle Ages in which Christian Europe was summoned to rescue the sacred city and the tomb of Christ.

Our American industrial life is rich in men who illustrate the constructive type. These men are the direct, though they may be the unconscious, product of the religion of Christ. It has created the atmosphere by which they are nourished and inspired.

"Is not this the Carpenter, the Son of Mary?" the Jews of His day asked of Christ in derision, not knowing that it was He who was building the House of the World's larger life through its oncoming history.

REV. E. DE F. MIEL.

The Church consists of an aggregation of individuals banded together by the laws of Christianity, yet each thinking and acting for himself or herself. It is quite impossible to think of the members of a church congregation acting as one man. Progress has been spoken of as the spiritual and material development of mankind. The great work in the world's march is being done by individuals and not by the Church as a distinct body. It is a question whether we should be content with this state of affairs.

The second speaker was the

REV. CARROLL PERRY.

RECTOR OF ST. PETER'S CHURCH, JAMAICA PLAIN, BOSTON.

There is a widely prevailing sentiment affecting vast numbers of excellent people, that the Church of to-day is not alive to the large interests of society and to the forward march of man's social development. In facing this difficulty one may say that there are two notions about the Church that stand out in strong contrast, one against the other. The first notion is that the Church is a product of civilization; that like all other institutions of men it is subject to change, to modification; that in order to live and to reproduce itself, it must be adapted and readapted to the general ongoing of things. The second makes her, not the product of civilization, but the saving element in civilization and human progress—the Divine Soul of the world, given of God; from above and not from below.

Now if one takes this latter view of the Church, one becomes aware of what looks like an inherent opposition between civilization and the Church. The progress of civilization, in so far as it is constituted by material and intellectual forces, is very intolerant of religious dogma, and is very impatient under the would-be restraining hand of Christianity.

The compelling purpose in the march of human progress is the conquest over nature, the establishment of human freedom, the diffusion of mankind's happiness. There is one principle in particular of which it takes little thought. It takes little thought of the Divine principle of renunciation, what the Church calls the dogma of the Cross. And just here lies the point I am trying to make. The Founder of Christianity does not appear to have directly concerned Himself with what we call human progress, and so far as we can learn, he made no provision for the transformation of the then existing order into a civilization of another mould. The world in time was not the world that had supreme interest for Him, nor did He address Himself to the particular human problems of His age. What we do find is a sovereign detachment from the problems of civilization. The Roman Empire was in dire need of light upon the darkness of the age, and was conscious of its need; but the Founder of the Church was dealing with the laws of a different kingdom.

There is a mutual suspicion between civilization and the Church; and that suspicion is historically justified. Civilization cannot get on with the Church; but also it cannot get on without her.

The Spirit of Progress, as we see it actually manifested in the world, has neither desire nor welcome for the spirit of renunciation, and yet the Church with its Cross can alone supply the tone, the vigor, the courage, the self-abandonment that are absolutely demanded if there is to be any real progress at all.

It is not true that the Church of to-day is not alive to the great problems of human progress. It is alive to the widely prevailing spirit of interdependence, of cooperation. In very large measure this consciousness has been inspired by the Church. She has been a leader in progressive movements for humanity. She has undertaken big tasks in the way of social experiments and has achieved many preëminent successes in them.

To sum up what I have tried to say:

The world is impatient for the Church to adapt herself more completely to the present day phases of progress. The Church remains in some degree unmoved by the appeal.

She remains so for a good reason. That reason is, there can be no human progress save as a Cross goes on before. "Gentlemen,"

says Adolf Harnack, and with these words, I close, "Gentlemen, when a man grows older and sees more deeply into life, he does not find, if he possesses any inner world at all, that he is advanced by the external march of things, by the progress of civilization. Nay, he feels himself rather where he was before, and forced to seek the sources of strength which his forefathers also sought. He is forced to make himself a native of the Kingdom of God, the Kingdom of the Eternal; and he comes to understand that it was only of this kingdom that Jesus Christ desired to speak and to testify, and he is grateful to Him for it."

THURSDAY MORNING.

"ARCHITECTURE AS AN EXPRESSION OF RELIGION."

MR. RALPH ADAMS CRAM
OF BOSTON.

Mr. CRAM first considered the function of all art of whatever mode as an expression of spiritual experience. He observed that in its high estate, art is never a by-product of barbarism; though it sometimes seems so, as in the case of the Renaissance, where we find most noble art synchronizing with an almost complete collapse of Christian civilization. The same thing has happened before, and will again, for while all sound and wholesome and well-balanced life of necessity expresses itself in that instinctive art which is the art of the people, this great art-product seldom achieves its perfect fruition until after the great impulse that created it has broken down and yielded to inevitable degeneration. Thus we find the most splendid, if not the most noble, Gothic architecture blossoming in the fourteenth century after the glorious tide of mediaevalism had begun to ebb, while painting reached its climax during the unspeakable barbarism of the epoch of the Medici and the Borgia; Shakespeare and his circle-soul children of the Catholic middle ages—weaving the glamor of their divine genius over the decadent era of Elizabeth; and music, most subtle of all the arts, giving to Protestant Germany a glory that by her intrinsic nature she could scarcely claim. Art in its secret and its function is the language of Divine Revelation, the great sequence of mystical symbols that alone is adequate and efficient when the soul of man enters into the infinite realm of eternal truth. The language of art is beauty, sacramentally comprehended, sacramentally employed. Beauty is the instrument of art; without it art does not exist, and wherever beauty is used either for self-revelation or for the communicating of spiritual energy, there is art.

Time upon time it has seemed that art has been lost, but even in the deepest depths it has struggled for light and never once has it been false to its own nature. There might be little, and that little poor, but its impulse was always right, until that great world-drama, the three acts of which we call the Renaissance, the Reformation, and the Revolution, took possession of the stage, and since then the tale has been different. The Renaissance, by its false doctrine of the sufficiency of the intellect, set up a scholastic and artificial theory of the nature of beauty and the function of art; the Reformation, by its substitution of a manufactured religion for that of God's Revelation, dried up the springs of spiritual energy which are the source of the art-impulse; the Revolution shook the very foundations of religious society and established economic conditions in which art could no longer endure; while all these cataclysms, as a by-product of their activity, annihilated a good half of the monuments of past generations, and denied the virtue of the poor remainder they did not destroy. It was the greatest breakdown in history and the results were commensurate with the cause. Art was gone, for the first time in history; and with the opening of the nineteenth century not only was the world more empty than ever before, but there were false gods in every shrine, hideous idols of the worship of ugliness and lies.

We are now seeking to repair the mistakes of the past. Everywhere the artist and the craftsman is looking wistfully toward the old-time mistress of his art. We have won the battle for beauty. Let us now establish the victory by winning the final battle for truth. Religious art must express, not the predilections of one man, or the arbitrary theories of a school, but the Church herself; in other words, a divine institution, unchangeable in essentials, infinitely adaptable in accidentals. In architecture we must return to the one style our forefathers at last created for the full expression of their blood and faith. Lombard we may like, or Byzantine, or Norman, or Romanesque, but they are not for us, for they were stepping stones only, not accomplished facts. Those that were of the South or the East are of alien blood. Our Church and we ourselves are of the North, northern.

We forget it all, for a time, but we return at last, and as now perhaps the most significant thing in the development of our own moiety of the Church is the restoration of that monasticism which was the engendering fire of Christian mediaevalism, so by inevitable analogy we return to the art that blossomed in the gardens they made in the wilderness, to the heritage of our name and race, the Gothic of France and England and of all our own north countries, washed by our own north seas. We must above all things show that our religion stretches without a break through mediaevalism and the Dark Ages to Calvary. Gothic architecture and Gothic art do this, for in them are gathered up and perfected all the tentative efforts of all Christendom, but if we stop there we destroy our faith, for we know that in accordance with the promise of Christ He is with

His Church unto the end of the world, and that through the Holy Ghost leading it—not having led it—into all truth. Therefore our art must be mobile, adaptable, sensitive to all righteous influences, repellant of all that are unrighteous, a living thing, not a simulacrum, not a Frankenstein monster, but a reasonable soul.

Is this too great a thing to ask? Greater has been done before, and if we have faith we may move many mountains of error.

And the reward is worthy the effort. Create in imagination the figure of what may be: Cathedrals like Paris and Chartres and Gloucester and Exeter; sculptures like the marshalled saints of Amiens and Wells; pictures and altar pieces like those of Giotto and Fra Angelico; windows that rival Bourges and York; the beating of sublime Gregorians chants like the echo of heavenly harmonies; and ceremonial that absorbs half of the regenerated arts composing them into an *opus Dei* that is the perfection of all that man can do to honor, in material and sensible form, the central mystery of the Catholic faith.

Once more at the hand of man all the works of the Lord shall praise Him and magnify Him forever, and from every Cathedral or monastery or parish church shall go out the vast, subtle, insistent missionary influence of art, once more restored to her due place as the handmaid of religion, breaking down that pride of intellect that will not yield to intellectual attack, winning souls hungry but defiant, dissolving the barrier that man in his insolence has reared to make of no avail the prayer of Christ that all His children might be made one; manifesting to the world the Absolute Truth, the Absolute Beauty that are the Revelation of God.

Architecture, with all the arts, is the God-given language of religion. It has been too long in bondage to the world: let it now serve God again through the holy Catholic Church.

CHARLES R. LAMB.

I am really depressed by the different architectural styles that I have seen. Architecture of the present day, if nothing else, is varied and even ugly. It should be the aim of the Church to better this state of affairs. Religion includes all the arts. Its components are architecture, painting, sculpture, literature, and indeed all of the seven departments of art. My argument shall be along the lines of the responsibility we should assume relative to the expression of religious thoughts in architectural form. The responsibility we have as Churchmen should make the results in church building correspond with the united will of the many interested. Architecture should be the outward expression of our Christian beliefs, and because of this fact we should take a sincere pride in it.

REV. ERNEST M. STIRES, D.D.,

RECTOR OF ST. THOMAS' CHURCH, NEW YORK.

Art bids fair to be a worthy aid in religion. Some very great lessons have emanated from apparently foolish forms of art. There may have been those in Jerusalem who deprecated the expense of the great temple in that city, and the same feeling undoubtedly has been held by the people of all generations relative to the big sums of money expended in church construction. They ask why the sums are not given to aid the poor in distress and misery. I will say that when the needs of the poor are really urgent, then but the smallest amounts should be expended in the building of the institution of Christ. However this may be, architecture is an inseparable part of our creed. It may be divided into seven parts, as follows: Sacrifice, truth, power, beauty, life, obedience, and memory. Architecture is the expression of religion. Different peoples have different faiths and each faith has a distinct character in the housing of its ideals. Before we have true architecture we must have true religion. We can build great edifices if we are filled with the truths and religion of Christ. The services of God should be housed appropriately. The stones of the Christian temple should be living stones and should breathe the beliefs set forth to mankind by the Great Master.

PROFESSOR ALEXANDER B. TROWBRIDGE
OF NEW YORK

traced the attitudes of people toward architecture from those of ancient Egypt to modern times. The Egyptians, who were ignorant and uneducated, probably endeavored to express the power of the Church in their architecture. They chose immense, durable pieces of granite for construction and their creations were awe-inspiring. Passing to Greece, there was the same tendency, but the people were on a higher intellectual plane. The greatest artists were employed to beautify their buildings. Their aesthetic standards were high. The type of construction of the Middle Ages is wonderful to contemplate. We find ourselves inspired by the great cathedrals of the Middle Ages. Coming to the Renaissance, we find a revival of literature and art. The Church engaged the greatest artists of that time, who gave expression in imagination. To-day the difficulty is that we are too highly educated. Our attitude is too critical. It seems we desire to express architecture instead of religion. Our taste seems to be established. We like things with a tinge of antiquity and the modern architect has to conform to this appeal. Our construction does not give the impression of stability and in this it lacks truth. The church programme should have as essentials the majesty of God and the promise of eternal life, with a few details added as to the seating of the church and other minor matters.

REV. CHARLES H. BABCOCK, D.D.,

contended that religion was the thing in view, for as the natural

attribute of man it can not be eradicated. He told of the expression of truth in different ages and the development of architecture. Must we always go to mediaeval Europe to get expression of religious truth? Are we not to have an American architecture? We have geniuses in our own land. Why not have them express the religious truths of our times suitable to the needs of our country?"

REV. DR. WILLIAM H. VAN ALLEN,

RECTOR OF THE CHURCH OF THE ADVENT, BOSTON,

deplored the inauguration of new expressions in regard to religion, such as Christian Science. The unchanging Faith of the ages must have the symbols in architecture, as in creeds, known of men in the past.

THURSDAY EVENING.

"THE FORMATIVE INFLUENCE OF A DEMOCRACY UPON THE CHRISTIAN CHURCH."

THE REV. WILLIAM HARMAN VAN ALLEN, D.D.,

RECTOR OF THE CHURCH OF THE ADVENT, BOSTON.

Dr. van Allen pointed out that the Church was Christ's own foundation, divine and unchangeable in all essential things. Because the gates of hell can never prevail against Christ's Church, it is wrong to suppose that in one of those vital notes of her character, she can be altered by any power whatever. The Church is a monarchy with Christ for King. He is the Fountain of honor in the Church and all authority in the Church flows from Him downward. To suppose that in a democracy or republic the Church should alter its essential characteristics so as to be in harmony with the civil government, is to commit the error of Erastianism, which is just as odious when it has to do with democratic ideas as when it would strive to subject the Church to the will of a temporal sovereign.

Having said so much by way of guarding against such a pernicious misconception, it is quite plain that in the whole region of non-essential things, the Church does indeed adapt herself to local conditions. This is illustrated clearly enough in her administration in the early days when she took the civil divisions of the Empire and used them for ecclesiastical purposes. Ever since, the historic Episcopate has been locally adapted for special needs, whether as diocesan or collegiate or missionary. The general councils of the Church are the first examples of representative assemblies on a large scale; and it is quite plain that the whole influence of the Christian's ideal of brotherhood makes for democracy in connection with the relations of man to man. Liberty, equality, and fraternity are not mere human inventions. Where they have been really discerned it has been in the light of Christ's teachings. I believe this subject would be more suggestive if it were stated, "The Formative Influence of the Christian Church Upon Democracy." But taking it the other way about, with the growth of democratic ideals in countries like our own, the Church has been largely freed from a false prelay which would regard the Bishops as temporal princes. The laity has been admitted to an ever larger share in the councils of the Church; and this is undoubtedly wise, so long as they remember that it is not the function of any Church council to alter or modify the *Depositum*. Perhaps the greatest visible result is the steadily increasing concern of Christian leaders with social problems; and we look for the coming of the ideal state through the influence of the fully awakened Church, the democratic spirit rousing the Church to its own functions in that region.

REV. FREDERICK PALMER

OF ANDOVER, MASS.

During the last five hundred years a fundamental revolution has been taking place throughout the world in government, first as to its actual condition and secondly as to its theory; for that and not the reverse is always the order of development. Up to that time in each community the mass of people, with rare exceptions, had been governed by a few, with one man as their head. The change, which came slowly, consisted in the rise of the governed from passive acquiescence into active participation, the recognition of this as rightful, and the growth of ability among the people for governing. This up-swelling tide, surging everywhere, has been defined by one of its ablest exponents as "government of the people, by the people, for the people." And this we will take as our definition of democracy.

Such a shifting of the centre of gravity in the State has of course had a profound influence upon the Church, for the upper and the nether spring are fed from the same source. Heaven and earth react upon each other. We are told that in the beginning God made man in His own image. History shows that men ever since have been making God in their own image; that is, men have always attributed to their gods the conditions which seemed to them the highest. Every rise in civilization has gone on and registered itself in men's conception of God. So mighty a current of thought as the swing towards democracy in government must therefore have had a profound influence upon theology and upon the constitution of the Church.

The spirit of democracy refuses to recognize any one ecclesiastical system as possessing exclusive right of way. On every side there have arisen bodies claiming orthodoxy, legitimacy; and the spirit of our age looks indulgently and only smiles when one of them gets angry with the others and refuses to play. Instead of councils of clergy to settle Church affairs, we have great conferences and movements by laymen. We hear lamentations that the authority of the

clergy has declined. They are no longer looked to as the source of light and knowledge, and their word when uttered is apt to be treated as of little weight. The moving forces of the religious world to-day are not wholly in the pulpit, but in the newspaper and magazine. This is a melancholy spectacle for those who regard the Church as the only agent of God in the world, and who tend to identify the Church with the clergy. Sometimes the endeavor is made to amend the situation by exalting the minister of a religion as a priest. But the effort accomplishes little; not, as might be claimed for it, because the ideal is high, but because in fact it is not high enough.

I am inclined to think our age has gained from the doctrine of the divine immanence all that is at present possible for it, and can progress little further until it draws upon the thought of the divine transcendence. It is only when we are filled with the conviction that the voice of the Lord is upon the waters and is full of majesty that we are moved to give unto the Lord glory and strength, the glory due unto His name.

JOHN K. SAGUE,

MAYOR OF POUGHKEEPSIE, N. Y.

The spirit of democracy is abroad. It presents a problem to the Church to-day; a problem the significance of which I believe the Church has so far failed to solve. The demand to-day to both the Church and the State concerns man. The question is, What are you going to do for us, our children, that will further us not only in our intellectual attainments but in the enjoyment of our worldly existence? The soil of democracy is the breeding place of all kinds of thought, not only regarding the civic but also the religious. The people, the common people, is the all powerful factor not only in politics, but also in the Church. We must have Church coöperation, Church harmony, and the only way we can attain this standard is through the people. Matters must be treated not only in a spiritual way, but also in a practical and a material way. I will sum up the needs of the Church in these two phrases: Take the undertaker's sign from the outer church walls; the dead wood from the pulpit.

MR. THOMAS EWING, JR.

I take the subject to mean the formative influence of any potent body of men whose course is governed by belief in the equal right of all to enjoy life, liberty, and the pursuit of happiness. At first sight the statement of the subject seems to be a forced inversion of the more interesting problem of the influence of Christian teaching upon the spread of democracy. In a sense this is true; for the life and doctrine of Jesus has been the great equalizing force of the world. Jesus taught that every man has a soul to be saved, and that the salvation of the soul outweighed in importance all temporal considerations. This teaching put all men on a level; for it made them equal in what was fundamental and eternal, and different only in what was incidental and temporal.

However, while it is true that Christian teaching has profoundly and powerfully contributed to the growth of democracy, it is equally true that the growth of democracy has exercised a powerful formative influence upon the Church as distinguished from Christian teaching. The Church has ever been too well satisfied that the Lord is on its side, and too little solicitous that it be on the Lord's side. The strong tendency in the Church is to align itself with the house of have against the house of want, though there are many notable exceptions in all denominations.

The development of sects has been one of the most characteristic, and, in spite of its attendant evils, one of the most valuable of all the results of the influence of democracy upon the Church. The birth of each sect has entailed a battle to establish the right to their own opinion of those who have adopted it. I believe and hope that the pressure of public opinion to which the principle of democracy has subjected the Church, will in the future reverse this process of division and bring the Protestant denominations together.

I walked up Fifth Avenue on April 30th and watched the socialist and labor parade. Men and women poorly clad and underfed were carrying crude banners scrawled over with fierce declarations of warfare against the social system upon which all were dependent for bare subsistence; marching to noxious and crowded tenements, past mansions where the owners could have lived with comfort at any season, but which had been closed and abandoned for more attractive residences in the sunlight and beauty of the country. It was all very pathetic. How little did those against whom the war-cries were directed understand or care about the conditions which are struggled against by the marchers in the street; and how little do the churches, past which the procession made its way, aid toward such an understanding!

In a sense this comment is unfair. The great city is filled with hospitals, social settlements, rescue societies, fresh-air-fund organizations, forums, institutes, museums, menageries, parks, playgrounds, schools, and chapels, supported and manned by the municipality or by public-spirited people of wealth and social position. Of charity, or more accurately of charities, there is an abundance. Of faith in the multitude, of hope and encouragement, of fellow feeling and love, there is a pitiful lack. We extend a liberal hand, but it is not the right hand of fellowship. We give tithes of mint, anise, and cummin, and have omitted the weightier matters of judgment and mercy and faith.

Yet faith in the noblest and most exalted sense extended toward

the mass of humanity is the essence of democracy. What those marchers really want is that those whose closed doors were passed should have faith in the integrity of their purposes, should be hopeful and not pessimistic about the future, and in broad charity should overlook the manifold incongruities and ineptitudes of the social experiments which the rising democracy is seeking to try out, and should make the greatest good of the greatest number their test of righteousness in government.

This may seem fanciful. Labor unions, walking delegates, strikes, riots, denials of the right to labor, of rights of property, of marriage, and of religion, are all very real and often very ugly manifestations of a fierce struggle for material things. The ideal seems far from view. Yet what is it but an ideal—the ideal of democracy that has been working a transformation in Japan, is stirring China, India, Persia, and Turkey; is creating ferment in Russia; is shaking the hold of the monarchy in Germany and of the army in France; is overthrowing the rule of the aristocracy in Great Britain, and weakening the influence of the vast financial interests in our own country?

Without laying claim to any extensive knowledge of the subject, I venture the belief that the Church as an organization is in opposition to this movement in every Christian country where it is in progress. At best the Church is indifferent to it, and its indifference is answered by indifference.

Yet this indifference of the Church is directed toward what in the progress of evolution has been wrought out by the teaching of Jesus in the centuries of sorrow and struggle since His coming. Socialism may or may not become a dominant factor in public policy. Many think that it will. I do not believe so. But at any rate it has not been demonstrated. Democracy has become and is more and more becoming a dominant factor. It is the word of Jesus made flesh. It is the embodiment in the political fabric of that teaching of brotherly love upon which, with love of God, hang all the law and the prophets.

THE REV. GEO. R. VAN DE WATER, D.D.,

replied to some strictures on the clergy in a good-natured way. His speech was effective in bringing out the spiritual side of the office of men in holy orders.

FRIDAY MORNING.

"REVIVALS AND CULTURE IN RELIGION."

REV. ARTHUR B. KINNSOLVING, D.D.,
RECTOR OF ST. PAUL'S CHURCH, BALTIMORE.

He treated first of the revivals of the eighteenth century, which have so large a part in the history of their day. We now appreciate both the good and the harm of the method. Seeds of impulsive heated social action affecting the whole country even until now were sown in these revivals, and yet the conflagration burned furiously for fifty years. This spirit has uttered itself in lynchings, mob-law, and other forms of social violence. It is significant that the strongest of the revivalists of the world all modified their methods in maturer life. Both Jonathan Edwards and Mr. Moody in their maturer years turned their attention more and more to education as the permanent solution; that is, to culture. If you ask: Will the progress of culture ever render completely obsolete the periodic revival, the answer seems this: As in the case of political campaigns, or the Laymen's Missionary Movement, they will in future become more and more a propaganda of education. Like St. Paul, who put those with the vaunted gift of tongues on a distinctly lower plane, Christian people will rely less and less upon sudden, dramatic changes in nervously suggestible persons, and more and more heed the voice of the Good Shepherd, "Tend My sheep, feed My lambs."

Now by contrast with what is broadly known as the revival system, what is the method of this Church? To that large class which has grown up to adult life in religious ignorance, indifference, and even hostility, her message can only be: "Except ye be converted and become as little children, ye cannot enter into the kingdom of God." But for the vast majority in a land like ours, children of Christian parents, there is provided a definite system of religious nurture, having its beginning in the Christian home and its centre in the sacrament by which we enter God's covenant, and later in the long preparation for Confirmation, and the life-long cultus of the Holy Communion. The Church says to parents and sponsors: "Take this child and train it for Christ." She seeks first to change its heredity and then to influence its environment. She has taken the greatest pains to prescribe what the young mind shall be taught.

Now in the case of persons so nurtured, at the period of the dawn of conscious citizenship in the kingdom, how can we require the same tokens of violent revolution as in the case of those who have grown up in indifference and hostility? The things of the Spirit, when long familiar, make impossible such a struggle, for, half hidden away under childhood and youth, the grace of the divine covenant was all the while doing its work. Perhaps the greatest crime which American revivalism has committed has been its obscuring and degrading the Sacraments of the Gospel. Inevitably God's work through these divine channels became of less and less significance, and the sacramental covenant a meaner and cheaper thing. It is for this reason that the Churches which use a normal catechetical system and rely largely upon Christian nurture, stand in eternal contrast with those which rely mainly upon recruiting their ranks

through periodic revivals. The steadfast aim of this Church is first to put the sacraments in the place they occupied in the purest days of early Christianity with ever fresh visions of their social meaning and positive spiritual power. To our race has been given in large part the privilege of recovering the lost purity of Apostolic doctrine, while at the same time remaining in close sympathy with vital modern progress. This Church has been by her history and position easily the leader in this great movement.

But in the case of irreligious adults—and hundreds of those who have grown up in homes of Christian privilege are cold and unresponsive—what is to be done? In other words, has this Church any way of meeting the revival for which there would seem to be a demand. Our answer would be—Yes. She must learn from the experience of others more eagerly and willingly than she has learned, and carry on a more vigorous and aggressive mission work among those adults who are unchurched. There are temporary spasms of this kind of interest, but they are too intermittent. In all of our large cities as well as along our vast country-sides there is need of the most pressing kind for a body of trained missionaries to reach and to arouse the careless, and wherever such work has been attempted by consecrated men who believe in the coming of a Pentecostal power of the Holy Spirit to enable them for such specific ministry, God's blessing has rested upon the effort in a way to make us ashamed that we do not make larger use of evangelists. In these times when men's minds are so distracted by ten thousand interests, only the power of consecutive preaching and teaching and pleading that keeps their minds for days together fixed upon their paramount duty to God can in many instances fully arouse men.

REV. HOWARD CHANDLER ROBBINS.

RECTOR OF ST. PAUL'S CHURCH, ENGLEWOOD, N. J.

Revivals are characteristic of the adolescence of the Church. It is in the youth of all things that conversions are most likely to occur, because maturity brings an increasing measure of control over the subliminal processes. That is to say, as men grow more mature and cultured, they grow less suggestible, less subject to radical alterations, more fixed and stereotyped in character, whether for good or ill. The Church, growing into full maturity, will exert an increasing measure of self-determination. She will not allow any vital elements in her doctrine to become so buried that they are forced to reassert themselves by volcanic eruption. More and more obedient to the voice of the Spirit, she will allow every thought and imagination to be brought into the captivity of her Saviour, Jesus Christ.

All this, however, lies in the millennial future: meanwhile it is incumbent to recognize the twofold operations of culture and revival. Of culture there is the less need, perhaps, for us to speak, because the Episcopal Church is pledged to it irrevocably as the primary instrument for propagating Christian truth. Baptism, followed by religious training and instruction, has been and will continue to be the methods by which she rears her children in the nurture and admonition of the Lord. It is rather to revivals that we look to supplement whatever deficiencies may be found in our present methods; there too that we are to seek certain vital elements of Christian doctrine which we are charged, perhaps not altogether without warrant, with having neglected. It is not to our credit that we have allowed sister communions, notably the Methodist and Baptist, to outstrip us in their ministrations to the plainer people of these United States. Something in the imperious demand which these Churches make for personal religious experience rings true, and it finds an echo in the bosoms of those lowly ones of whom the Apostolic Church was all but exclusively composed. Nor is it to our advantage that we rank second to the adherents of Mrs. Eddy, although with a long interval between, in the preponderance of women over men. Men are distinctly less amenable than women to religious culture, because they are less submissive. There is in their experience of religion more storm and stress, more need, in consequence, of such quick and powerful impressions as shall beat down their guard and pierce them with the rapier of conviction. It is not unlikely that revivalistic methods have secured to certain bodies of Protestants their adequate proportion of useful and devoted laymen.

But whatever our Church sees fit to do in this direction may well be done in the Church's way, and by the weapons most familiar to her hand. Fear and love are the motive forces of the preacher of revivals: fear, by which Jonathan Edwards brought proud England to its knees, confessing sin; love, by which Evan Roberts stirred and melted the listening heart of Wales. And the fear of God, and of His righteous judgments, is the very meaning of our Advent message: and the love and pity of the atoning Christ is the mystery of Lent. Cannot these seasons be made times of far more earnest and impassioned pleading with the unconverted; times not so much of self-edification as of genuine missionary enterprise? Mission preaching, carefully followed up by organization and instruction, would seem to be the Church's natural way of conducting a revival of religion.

Our present knowledge of the psychology of conversion puts into our hands a novel weapon. Men trained in the science of the human heart may learn how to deal with great audiences, how to move and

sway and bend them without that prejudice to personal independence which too often attended the boisterous methods of the old-time evangelist. The rudest man has his shy and sacred things, where religion is concerned, and they cannot with impunity be plucked at and exposed. Perhaps the most practical use which the Church has yet made of her new knowledge has been in connection with the health conferences of Emmanuel Church. Here we have suggestion used with discrimination and with rare restraint: popular hymns deliberately chosen to create a favorable and receptive atmosphere, cheerful and temperate exhortation, and the earnestness of extemporaneous prayer. It would seem that services of this character might be largely employed in connection with religious revival. There is in their very informality that which holds many whom the formal worship of the Church repels; and of their flexibility, adapting them to use among mixed congregations, there can be no question.

And finally, there is open to us the possibility of coöperating largely and effectively in what bids fair to become the greatest religious enterprise of modern times, the Laymen's Missionary Movement. Here we have all the marks of a true revival of religion. We have democratic initiative; the movement starting simultaneously in many places. We have collective enthusiasm; all the inspiration which attends the purpose of great groups of men. We have the recrudescence of buried truths; for, was it not our Lord who said, "Go ye into all the world, and preach the Gospel to every creature"? And was there not in His mind a great hope, as yet unfulfilled, when He said, "This generation shall not pass away till all these things be fulfilled"?

It is not for nothing that the Church has been reading her New Testament. It is not for nothing that she has trained her children to sing, "O Sion, haste." These methods of Christian culture are producing at last a revival in religion, conducted by that one and the selfsame Spirit who at sundry times and in divers manners has moved us in times past.

REV. FLOYD W. TOMKINS, D.D.,

RECTOR OF HOLY TRINITY CHURCH, PHILADELPHIA.

Of course all Churchmen believe in the Church's system of education in the religious life. From childhood to old age the culture goes on. But there is also needed from time to time such a rousing as shall make the life more earnest and more useful. There are to be found in nature as well as in the common life, analogies for this special activity. In the Church we have our parochial missions which have been found most effective in England as well as in this country. We also have special services, quiet days, devotional hours, all tending to deepen as well as to make more fervid the spiritual life.

There are four special points to be made:

1st. We need these special rousings in order to keep us from an inevitable spiritual stagnation. The human instinctively grows into a contented state. He is by this means satisfied with himself, and so, blind alike to fault and excellency. The ordinary spiritual food is not sufficient for him. He needs some special exercise.

2d. This revival work touches the deepest emotions of the nature if properly brought to bear. There is of course a danger of emotionalism. But with the Church's system back of us, and with thoroughness of application, a true mission and a true mission preacher will go down to the very roots of life, and make the arousing real and helpful.

3d. There needs to be a passing out of self-consciousness into an altruism without which there can be no spiritual progress. It is fatal to the religious life if a man thinks too much of himself. And the only way to force one away from self-consciousness is to rouse him to the responsibilities of his life.

4th. And lastly, there must be something of tragedy in every life which is to be useful and effective. Tragedy may come from the devil, but it ought to come from the angels of God. The true mission makes the man feel the issues of life, the sins of the world, and the troubles of mankind, with tremendous force, and puts the result of his rousing into new energy and new faith.

Healthy culture and the true revival, undoubtedly, are both needed in our Church to-day.

REV. B. W. R. TAYLER, D.D.,

RECTOR OF ST. GEORGE'S CHURCH, SCHENECTADY, N. Y.

The question in revivals and culture in religion is not one so much of method, but one of earnest men. The Christian life of every community is below the standard. Is it because of method? No, it is because so many preachers are not fitted for the work. The question of method should not enter into the question of church revival. Whether the method is crude and uncultured or whether it is polished and smooth makes but little difference as long as the movement in its onward flow carries on the crest of its wave men to the throne of Almighty God.

REV. DR. WILLIAM H. VAN ALLEN,

RECTOR OF THE CHURCH OF THE ADVENT, BOSTON.

took occasion to praise the work being done by present-day revivalists and paid an eloquent tribute to J. Wilbur Chapman, the prominent Presbyterian. While the Church might hold itself apart from revival movements, it should not hinder them in the splendid efforts

which they are making for the social, intellectual, and spiritual uplift of the common people.

FRIDAY AFTERNOON.

"THE MORAL LIMITS OF PRAYER."

REV. BENJAMIN S. SANDERSON,
RECTOR OF TRINITY CHURCH, BETHLEHEM, PA.

With an audience like this there is no need to discuss the duty of prayer, or its place as an essential factor in Christian living. I take it our theme asks not, Should we pray? but rather, For what?

At the outset note two or three suggestive facts from the historical side. For one thing, that men have always prayed. So universal appears this habit, we might almost term it an instinct. Observe also that the content of prayer has been governed by man's concept of God. Rude and crude prayers proceed from base and degraded notions of Deity. And, conversely, as the concept of God is changed, man's prayers become purer and more exalted in their tone. But man never has, nor will he now, cry out into empty space. These are facts which cannot be lightly set aside.

What then are the "Moral Limits of Prayer"? Used in this connection, *moral* plainly is equivalent to "right" or "proper." As Churchmen two facts confront us. The proved conclusions of modern knowledge have confessedly modified, if not revolutionized, our concepts of the Universe and the Deity. Can we pray to God to-day as did our fathers? Has modern knowledge to any extent—if so, how far—deleted our Liturgy?

We cannot ignore, if we would, that we live to-day in a "Wider Universe" than did our fathers. The intellectual process and the moral discipline of the past half century may be summarized as the effort of man to domesticate himself in this "Roomier Universe," with which science is acquainting him. So, too, that purely external concept of Deity, a God apart from His world and acting upon it from the outside, from a distance, is a notion which has been replaced by the rediscovery of the Immanent God, the Father continuously at work in His house, upon which modern science builds.

Now it is in these two facts the present writer finds his message. For this roomier universe in which we are feeling our way, this majestic vision of the Immanence of God, when squarely faced, so far from contracting the possible scope and range of prayer, enlarge and amplify the same. Is it not true "the greater the universe, the greater its Maker"? Not the least reassuring sign of our times is the affirmation of orthodox science (as Sir Oliver Lodge insists in calling it) that "to the uttermost verge of this Roomier Universe we find not only Mind but (of infinitely more moment) the same Mind." The truth is, we have travelled far since the mid-Victorian era. The Prayer test of Tyndall and Thompson would to-day by scientists themselves be termed unscientific. The old *a priori* objections to prayer, such as "Shall the fly on the wheel presume to govern the machinery?" lose their point to-day. They were based upon the assumption of the impassable gulf between God and man. But now the best science, the sanest philosophy, and the accredited psychology alike unite in an affirmation of a kinship between the two beyond what any former speculation had ever dared to dream possible.

For a Christian of course the sole basis of prayer must always be the revelation of Jesus. If there are to be "limits" we must prescribe them. What we affirm is that His disclosure of the Supreme Being or the Eternal Father and Infinite Love creates the atmosphere in which the human instinct to pray finds its permanent satisfaction. Behind the complicated machinery and mechanism is being discerned the benign presence of the Divine Artificer; above the roar and clatter of the ceaseless working is being heard the more distinctly the tones of His "I will." Unless we are prepared to read God out of His Universe, or deify the processes of nature, how can we sharply separate the Reign of Law from the Eternal Mind, and bind the Supreme helplessly in the shackles of His own creating? Because man knows that there is no thing and no where apart from God, his prayers will naturally and instinctively cover the whole range both of his belief and his knowledge.

Limits there must be of course, and Jesus has named them. Wrong cannot become right, even in answer to prayer. Human caprice cannot govern the divine actions. There are "unaskable things" which impose their own limitations to possible prayer. But they are not along the line of instances above cited. Prayer has its basis in God, and by Him it must be judged and known and measured. In the light of modern knowledge we know now that we are using the highest term when we call Him Father. As the meaning of that Fatherhood is being the further revealed to us by the astounding disclosures of modern science, we became increasingly sure that the Christian instinct of our Liturgy, which embraces everything possible in human experience in prayer, is not mistaken. So far from "limits," apparently we are on the verge of an extension of the possible range of prayer. From most unexpected quarters, apart from any theological considerations, master alienists, skilled physicians, foremost scientists, are urging the undreamt potencies of prayer, declaring it to be "one of the laws of the spiritual nature as surely as gravitation is of the physical." Indeed, it is in itself a gravitation, as it is the soul's inevitable impulse toward its Center and Science. Says one who knows: "Who wants man at his highest, cannot leave unturned the history of men of prayer."

It is in this divine air, in this "practice of the presence of God" as Brother Lawrence finely terms it, that the soul grows. It is here we receive our final answer: "We shall be satisfied when we awake after the divine likeness." Ere that awakening, what moral limits dare we set?

REV. HERBERT SHIPMAN.

It is to prayer that man betakes himself as a last resort in seeking for the greatest things in the spiritual world. In our petitions we strip ourselves, as it were, from the garments of worldly influence, and stand forth in all our weakness.

It has been said that God's will must inevitably work the best, whether we pray or not. It has also been said that the benefits of prayer are not apparent. Be this as it may, there is no doubt whatever but that we derive hope and comfort from our heavenly supplications. We display in praying the reverence we hold for things divine, and a realization of the omnipotence of our Saviour. Concerning the inability of God to answer our petitions there is nothing contained in the New Testament which would set forth that it is impossible for Him to grant our humble requests of Him. It has been held that Christ is limited in His power for our own benefit. God's will is expressed in nature. I do not mean to say that by the creations of nature which are the external expressions of God's will, He intends for us to dispense with our petitions. Man should not pray as self. He should send up his supplications in unison with his fellows, and that prayers thus submitted would bring results, spiritual teachings give us but little reason to doubt.

BISHOP COURTNEY.

Prayer, as the word is contained in the subject before me, is used only in the sense of petition. The relationship between God and man, which fundamentally was that of master and servant, is now that of Father and son. In infancy and youth love is the base of the relation between the child and the parent. There is nothing for which the child does not petition his parents, and we know that there are many childish petitions that are not answered in the material sense. As the child grows older he is enabled by his increasing ability to fathom and work out things for himself, to answer his erstwhile prayers. The status between God and ourselves is practically the same. There was a time when mankind in its ignorance pleaded with God for the solution of many worldly problems. As civilization progressed and the clouds were torn apart, figuratively speaking, the petitions of humanity lessened considerably in number. What was once found an impossibility to bring to completion and in which we sought the aid of God, we are now enabled to do for ourselves because of our increased powers.

REV. R. R. MCG. CONVERSE, D.D.

Prayer, I might say, may be divided into two divisions. One is spiritual intercourse with our Master, through which is inspired in us the energy to carry on our allotted tasks. The other is petitionary prayer, in which we ask God to fulfill our requests. This latter is nothing else but presumption and in its results there is nothing material. God knows what is best, and He alone knows when and where to distribute His blessings without the instructions of His human children. Petitionary prayer is not an attitude of humility and reverence. Rather is it an attitude of pride. Proximity to God and not help of a material character results from the heritage of prayer.

THE CONCLUSION OF THE SESSIONS.

BISHOP DOANE was able to speak at the conclusion of this discussion, and paid tribute to King Edward, to the late Charles W. Tillinghast of Troy, who lately died, and to the officers of the Congress. Dr. BABCOCK, the president of the Congress, gave the final address, and after the singing of the *Gloria in Excelsis* the Benediction was pronounced by Bishop Doane, and the Church Congress of 1910 was at an end.

CONGRESS NOTES.

By decisive vote the Executive committee refused to alter the provisions of the following rule: "II. None but members of the Protestant Episcopal Church, or of Churches in communion with the same, shall address the Congress; and no person shall be permitted to speak twice upon the same subject."

The next Congress will meet in Washington, D. C. (date not determined).

On Wednesday afternoon, the guests of the local committee were escorted to the Rensselaer Polytechnic Institute. Later, they enjoyed an automobile ride through the city and suburbs.

The Watervliet Arsenal was visited under the same escort on Thursday afternoon. A reception at the Troy Club was given on their return to the city.

The attendance of the citizens of Troy was gratifying, especially at the evening meetings. The Church choirs of Troy led in the hymn-singing. The tempo was so well placed by the several conductors that the large congregations sang with fine effect. There was an entire absence of that "indecent haste" so frequently observed now-a-days. The good effect of the music, the large, well ventilated auditorium, and the polite ushers from the local committee made ideal conditions and surroundings for the visitors and guests.

CANTERBURY CONVOCATION IN SESSION

Remarkable Report on Divorce Laws Presented in the Lower House

OTHER CHURCH OCCURRENCES IN ENGLAND

The Living Church News Bureau
London, May 3, 1910

BOTH houses of Convocation of the province of Canterbury met in session at the Church House, Westminster, last week for the despatch of business.

In the Upper House, the president and several of the Bishops spoke in terms of eulogy of the departed Bishop of Lincoln, Dr. King. THE ARCHBISHOP doubted whether there had been for many years one who had a wider or deeper hold on the best hearts of the people of England than had the late prelate. He had, said the BISHOP OF LONDON, "re-created the idea of what a saint was" in the imagination of the English people.

The question of a new election to the House of Laymen, in the event of another Parliamentary general election taking place this year, was discussed, on a request from the House of Laymen that the rule of the constitution might be suspended so as to avoid another election this year. The matter was referred back.

THE PRESIDENT made a statement as to the King's Letter of Business and Prayer Book revision. They had nothing before them at the session in connection with the matter. THE BISHOP OF WINCHESTER stated that the report of the Joint committee on the recommendations of the Royal Commission on the Poor Law was not yet ready to be submitted. The committee proposed to bring out an interim report for discussion at the next sessions. The PRESIDENT expressed his disappointment that no action was being taken outside of convocation on the report of the Royal Commission. He should be sorry if it seemed that that House was in the least doubtful or apathetic in desiring that the matter should be dealt with by the government of the day, whatever that government be. It would be well to allow it to be known that they had at heart the interests of the poorest and weakest part of the population, and desired that that matter should be pressed to a conclusion. On the motion of the BISHOP OF LONDON, it was agreed to appoint a committee to consider the establishment of an official registry for exchange of benefices. The BISHOP OF PETERBOROUGH presented the third report of the Joint Committee on the Collection and Custody of Local Ecclesiastical Records. The matter was referred back.

The amendment made by the Lower House in one of the resolutions passed by the Upper House on the subject of Sunday Observance was considered and agreed to. The resolution, as amended, made it a duty of diocesan Standing Committees to "consider what can rightly be done to provide that the hours of the Lord's Day which are not claimed by the primary duty of religious worship and instruction may be used in ways which are reasonable, healthful, and refreshing both for the body and for the mind." The Lower House also adopted this additional resolution: "In endeavoring to provide for the safeguarding of the day, care should be taken to affirm the Divine authority on which it rests." The addition was agreed to.

THE BISHOP OF SALISBURY asked that the committee on the Confirmation of Election of Bishops should be allowed to consider the matter a little longer. The following resolution, moved by the BISHOP OF WINCHESTER, was discussed and adopted:

"That this House, without anticipating the action of the committee already appointed to consider the report and recommendations of the Poor Law Commission, desires at once to express its conviction that the publication of the report has made it necessary to press upon the government of the day the urgent importance, at as early a day as possible, of framing a comprehensive measure, or series of measures, for the reform of the existing Poor Laws."

With reference to the motion on the agenda, dealing with reform in the constitution of the House of Lords as affecting the Episcopal bench, the BISHOP OF WINCHESTER explained that since he placed it on the paper at the last session in February, the whole subject had been dealt with in the House of Lords, and was likely to be further discussed there. He therefore thought it would be indiscreet to proceed with the motion. The BISHOP OF SOUTHWARK, though he agreed, expressed his regret that when the Bishop of Winchester spoke in the House of Lords as senior prelate, after the Archbishop and the Bishop of London, he would not be in the position to say, as he would be at present, that the Bishops as a body were profoundly content to see some retrenchment of their privileges as a contribution to a well-thought out scheme of reform. The motion was withdrawn.

THE LOWER HOUSE.

In the Lower House, the proposed measure dealing with dilapidations of glebe property, and which, it is hoped, will take the place of the Ecclesiastical Dilapidations act, 1871, was considered in detail. A lengthy discussion took place on Sunday Observance, and, as we have already seen, all the resolutions of the Upper House were concurred in, one only receiving an amendment, while the House also passed an additional resolution. There was an important

discussion on the subject of the representation of the clergy, and the mind of the House was distinctly in favor of a larger direct representation of the parochial clergy in the Provincial Synod.

REMARKABLE REPORT ON MARRIAGE LAWS.

THE ARCHDEACON OF OXFORD brought forward the report of the committee on Marriage Laws. Seldom, if ever before, has such a remarkable report, one so able and so convincing in its arguments and conclusions, and having the true ring of Catholic Churchmanship, been presented by a Convocation committee. The committee, in dealing with the grounds alleged for providing enlarged facilities for divorce, and which have led to the appointment of the Royal Commission on Divorce, reported as follows:

"1. That the allegation that permanent separation leads to immorality and that divorce does not do so assumes (1) that re-marriage after divorce and the condition of life consequent on it is not immoral; (2) that marriage is not indissoluble; (3) it also clearly contemplates the re-marriage of the guilty and the 'innocent' parties alike."

The theory of the whole Church, East and West, was that marriage is indissoluble. The Western tradition and law "are adhered to by the Provincial Constitutions of this province repeated in the canons enacted by the Synod of 1603." It was pointed out that the toleration which the Eastern Church extends to the "re-marriage of the innocent party," was due to the secular legislation of the Eastern emperors in the days of Byzantine corruption and decadence. The condition of divorced parties who have been "re-married" is thus described by the committee:

"Though not contrariant with the *mores* of human society it is contrariant with the *mores* of the Divine Society—the Church. Their condition is therefore immoral as they fail to distinguish between right and wrong in conduct; it being a part of the teaching office of the Church to declare that certain conduct is right and that certain conduct is wrong from the point of view of the eternal distinctions between right and wrong which are unaffected by any human legislation or human conventions. The position in question is at most legalized concubinage; as such it is more respectable, no doubt, than concubinage not legalized, and, from the purely temporal and worldly point of view, is a lesser evil in a great many ways. But it is an evil. Respectability and morality are not identical. The Church has to regard all such questions as affecting the higher spiritual interests of mankind. The substitution, with a view to re-marriage, of divorce for separation, would not, therefore, avoid immorality, but would only substitute a respectable immoral condition for a disreputable immoral one."

The committee felt bound to take their stand on the existing law of the Western Church, and therefore concluded that to increase facilities for divorce would tend to the increase of immorality. On the other hand, the committee could not but feel that every effort should be made to avoid any further divergence between the law of the Church and the law of the land. There was a distinct change beginning to be observable in public opinion. The present system of granting separation orders was open to grave objection, and needed to be reformed. Such orders should not be granted by magistrates, but only in the County court or in the High court. Such delay would, in many cases, doubtless result in reconciliation. It was suggested that it would be desirable that some provision should be made by convocation, that in the case of separation orders being obtained by Church people they should be brought under the review of ecclesiastical authority with the object of further effort towards reconciliation, and the reception of the sanction of the Church to the suspension of rights belonging to the holy state, to entrance on which her blessing had been given. With regard to the question of giving evidence before the Royal Commission, the committee were of the opinion that opposition to the extension of facilities for divorce should rest on principle, and not on expediency.

The House having agreed to consider the resolutions of the committee, the ARCHDEACON OF OXFORD moved the first resolution, which was as follows:

"That while justice and moral expediency require that as far as possible the law should in all matters be open with equal facility to the poor and to the rich alike, any legislation is to be gravely deprecated which would have the effect of making divorce more common, and so weaken the sense of responsibility and obligation with which the contracting parties should enter on the holy estate of matrimony."

CANON HENSON then endeavored, with the assistance of the DEAN OF WINCHESTER, to weaken the resolution, but in vain. His amendment was rejected by 64 votes to 14. The resolution was then carried unanimously. CANON HENSON next moved, as a rider to the resolution, that in any change which may be made in the existing law, "it is important to remove any inequality between the sexes in the present law of divorce." This was agreed to by 44 votes to 27. The ARCHDEACON OF OXFORD then moved the following resolution:

"That in the social, moral, and spiritual interests of the people the true solution of the difficulty is that the Divorce act of 1857 should be repealed, and that, accordingly, every effort should be made by clergy and laity alike so to influence public opinion as to bring about the possibility of such repeal."

After some discussion, the words "the true solution of the diffi-

culty is" were deleted and the words "it is desirable" put in their place. The resolution, as amended, was carried by 59 votes to 18. The Lower House herewith concluded its principal deliberations. Both Houses of Convocation were prorogued until July.

CLOSE OF THE ANNUAL SESSIONS OF THE S. P. G.

The Archbishop of Canterbury, in his address at the annual meeting of the S. P. G., referred to the new interest public men were taking in foreign missions. He was waiting to hear in public what many knew in a semi-public way of the effect of mission work on the mind of Mr. Roosevelt, ex-President of the United States, who had made no secret of the effect on his mind of being brought into touch with mission work in Africa, work for which their great societies here in England were mainly responsible. The Albert Hall was well filled for the closing meeting of this year's S. P. G. anniversary. The Bishop of Southwark, who presided, spoke of his recent visit to India. He believed that the quantity of mission work in India was increasing, and also that there was an improvement in the quality of the work. Whilst he wanted people in England to realize how much was being done, and well done, he did also want them to realize how little was being done. There were one or two main reasons for hope concerning India. First, the Indian Church was becoming more and more conscious of her own duty to her own fellow countrymen. And a second reason for hope was the educational work of missions. It was in the mission institutions alone that any real and widespread influence on character was being exercised. The Bishops of Northwestern Australia and Fredericton also spoke.

MEMORIAL PLANNED TO THE LATE BISHOP OF LINCOLN.

The Archbishop of Canterbury has presided over a meeting held at the Church House to promote a memorial to the late Bishop of Lincoln. Earl Brownlow moved that a fund be raised for a memorial which should include the placing in Lincoln minster of a statue or recumbent figure of the late Bishop and the completion of the fund for building the memorial church of St. Luke's, Grimsby. He said that never since the days of St. Hugh had there been a Bishop of Lincoln who was more thoroughly beloved than Dr. King. In many ways these two men were more or less similar. The motion was carried. An executive committee was formed to carry the resolution into effect, among those nominated to serve being Earl Brownlow (chairman), the Duke of Portland, the Earl of Yarborough, Viscount Halifax, Lord Heneage, and Lord Willoughby de Eresby, M. P.

MINOR MENTION.

The members of the Wellington College mission have given the new Bishop of Norwich, Dr. Pollock, a pectoral cross, which is a replica of St. Cuthbert's, found at Durham.

The electors to the Bampton Lectureship for 1911 have appointed the Rev. J. H. Skrine, vicar since 1908 of St. Peter's-in-the-East, Oxford. He is an Oxford M.A., Merton College, and was formerly warden of Glenalmond. The subject is to be "Creed and the Creeds: Their Function in Religion." Mr. Skrine has come well to the front of late as a preacher and writer.

The Swansea School case is to go to the House of Lords. The Rev. J. Walmsley, vicar of St. Ann's, Nottingham, and honorary canon of Southwell, has been offered by the Archbishop of Canterbury the bishopric of Sierra Leone, which he has accepted. J. G. HALL.

THE DESIRE to escape responsibility is very natural, very human, and very general. Men like to proceed along the lines of least resistance. Personal comfort is very attractive. The idea of warfare, even "Christian warfare," does not appeal to them. They much prefer to sit quietly at home, to live "at ease in Zion." Why go out into the world and do battle, when it would only bring trouble and discomfort? True, the battles should be fought, but let others do the fighting. It is this dislike of responsibility, this fondness for personal comfort that makes it possible for loosely-bound organizations with easy-going creeds to secure large followings. Any organization that offers spiritual ease without any sacrifice of physical comfort is sure to do a large volume of business. People flock to it as to a bargain counter, and with the same thought in mind—that of getting something for nothing, or at least of getting good values at small prices.—*The Advance.*

THE GATE of obedience is the only entrance to the path of power. A soul too proud to obey can never hope to learn anything well, or to understand life at all. It has been wittily said that "the leader of the orchestra is always a man who has played second fiddle."—*New Guide.*

NEW OPPORTUNITIES IN THE MISSION FIELD

The World-Wide View as Shown to the Board of Missions Last Week

APPROPRIATIONS ARE INCREASED FOR THE COMING YEAR

Opportunities and needs of Boone University, Wuchang, are greater than ever and their resources are inadequate to meet demands.

St. Margaret's School, Tokyo, is to have new buildings. One-half the amount is secured by the sale of certain property belonging to the mission. The Church must supply the other half.

St. Paul's College, Tokyo, needs more teachers. Among the students, besides Japanese, are Chinese, Siamese, and Formosans.

New Hampshire voluntarily relinquishes its annual missionary grant of \$600.

Atlanta negro work is expanded by one new church, one new deacon, and one new mission. Negro churches and schools in Atlanta, Macon, Marietta, and Athens have been built without help from the Board of Missions.

Southern Florida asks for an Archdeacon for Colored Work. There are nine negro congregations, each with church, school, and rectory.

NEW YORK, May 14, 1910.

THE foregoing are some of the missionary stories, hot from the field, that were presented at the meeting of the Board of Missions last week. All of them are stories of progress. Most of them tell of new opportunities for expansion. And there were others also.

The treasurer told of the present financial condition, which is succinctly stated elsewhere. *The Church must raise \$358,000 in the next four months.*

And with a splendid faith in God and in the Church, appropriations for next year were increased from \$1,142,519.46 to \$1,252,520.97. Will the Church make good?

CHILDREN'S LENTEN OFFERINGS.

The Lenten offering for the six weeks after Easter, to May 7th, has come from 2,769 Sunday schools, which have given \$95,967.05, an average of \$34.65 per school. During the same length of time last year there was received from 2,632 Sunday schools \$96,963.67, an average of \$36.84 per school.

NAMES CAN BE CHANGED WITHOUT INVOLVING DANGER.

In accordance with the action of the last General Convention the treasurer of the society was instructed to seek the opinion of the counsel as to the effect which would be produced by changing the corporate name of the society by dropping from the title the words "Domestic and Foreign." The counsel reported that the change of name would not in any way affect the title of the society to real estate or securities outstanding in the name of the society, nor would future bequests, already written in the present corporate name, be endangered or nullified.

NEW YEAR'S APPROPRIATIONS.

The most important business to come before the meeting was the making of appropriations, domestic and foreign, for the fiscal year 1910-11. The members had been previously informed, by a budget of estimates and recommended appropriations made up by the treasurer under instruction from the board, of all appropriations existing at present date and the total as compared with the proposed appropriations as revised by the several committees for the coming fiscal year. Whereupon the proposed appropriations were all adopted, making in the aggregate \$1,252,520.97, as against the appropriations of \$1,142,519.46 made a year ago at a similar date.

SHALL THE DISTRICT OF HANKOW BE DIVIDED?

The question, which has been before the board for several months with regard to approval of the division of the missionary district of Hankow, recurring, it was decided to report the question to the House of Bishops without recommendation.

NEXT YEAR'S APPORTIONMENT.

The report of the Apportionment committee for the next fiscal year was adopted. The apportionment was made on the same basis as heretofore, with an increase to meet the growth of the work of about \$75,000.

By resolution of the Board of Missions the treasurer was requested in his triennial address to the General Convention to rehearse the problems and difficulties encountered in working the apportionment plan and to ask for the appointment of a committee, whose membership shall be apart from that of the Board of Missions, to confer with the Apportionment committee of the board and report back to a latter joint session of the two houses.

IN MEMORY OF MR. THOMAS.

The Office committee was given power and instructed to erect

in the Church Missions House a suitable tablet to the memory of Mr. George C. Thomas, our late treasurer.

APPOINTMENTS.

The appointment by the Bishop of Alaska of the Rev. Louis H. Huisch of St. Paul's Cathedral, Buffalo, N. Y., as missionary at Fairbanks was approved, and, at the request of the Bishop, Miss Mabel H. Pick of Berkeley, Cal., was appointed under the Woman's Auxilliary United Offering, to fill a vacancy. She will be stationed at Wrangell. Bishop Rowe was also authorized to employ two laymen during the summer months to work at Sitka, Juneau, and Skagway.

At the request of the Bishop of Porto Rico Miss Iva Mary Woodruff of St. James' parish, Long Branch, was appointed as missionary teacher at Mayaguez.

All the women workers supported under the Woman's Auxilliary United Offering were reappointed for the next fiscal year, subject to the wishes of the Bishops concerned.

Permission was extended to the Bishop of Mexico to employ the Rev. L. H. Tracy at Chihuahua; the expense being covered by a previous appropriation. The Rev. H. M. Green was transferred to Oaxaca and the Rev. William Watson to Guadalajara. The Rev. H. C. Mayer has returned to Guadalajara from Jalapa.

Under the schedule for the next fiscal year, which had already been adopted, the following appointments were made: For Shanghai, at the instance of Bishop Graves: Mr. Tracey R. Kelley of Mill Valley, Cal., as missionary teacher; Mr. Herbert S. Osborn of the Theological Seminary, Virginia, and Mr. Harold B. Barton of St. George's School, Newport, R. I.; the appointments of the two last named to become effective upon their ordination to the diaconate.

At the request of the Bishop of Hankow the Rev. Frederick G. Deis of the Church of the Epiphany, Chicago, to do evangelistic work, was appointed, and Miss Ruth Kent of the Church of the Redeemer, Merrick, L. I., was appointed as a missionary teacher in the same district.

PHILADELPHIA SERVICES IN MEMORY OF KING EDWARD.

Officials will Attend at St. Mark's on Day of the Funeral

ST. PHILIP'S KEEPS ITS ANNIVERSARY

The Living Church News Bureau
Philadelphia, May 16, 1910

THE ecclesiastical event of last week was the diocesan convention, elsewhere reported in this issue, leaving little to be added concerning other matters.

IN MEMORY OF KING EDWARD.

The death of King Edward was noted by many of the clergy in the sermons and prayers on the Sunday following; and on the 15th, at 4:30 P. M., a memorial service was held in St. James' church (the Rev. William C. Richardson, D.D., rector), at which the preacher was the Rev. Dr. Mortimer, rector of St. Mark's. Dr. Mortimer has announced a service to be held in St. Mark's on the day of the king's funeral, May 20th, which will be attended by the governor of the state and his staff, the mayor of the city, the British consul, and the members of the various British societies in the city.

ANNIVERSARY AT ST. PHILIP'S.

At St. Philip's Church (the Rev. Clarence W. Bispham, rector), Whitsunday was observed as the sixteenth anniversary of the founding of the parish and the tenth of the present rectorship. The Rev. F. M. Taft of Chester was the preacher in the evening.

NOTES.

The Rev. F. W. Tomkins, D.D., conducted a memorial service for the First Regiment, N. G. P., and its veteran corps, on Whitsunday, at 4 P. M.

KEEP IN THE background of your work. People are quite willing to give you credit for the fine things you do, but they do not want to be reminded of you all the time. The singer's name may be on the programme, but he must not sing his own praises. The architect's name may be in the cornerstone, but the whole vast Cathedral is on top of it, holding it down. The world does not require that work shall be anonymous, but it is well pleased when it is modest.—*Selected.*

TO HAVE no interest in that which the Church is doing, to be indifferent to its work and plans, and merely to drop in occasionally upon its services but to know nothing about the work that is near the rector's heart; to read no Church papers, to be utterly ignorant of that which the Bishop is trying to accomplish, is to indicate that you are a very poor member of the Church and contributed very little to its life and spirit. We need an intelligent membership. It is an almost impossible task to produce parish life with people who are indifferent to every enterprise which you may suggest.—*Atlanta (Ga.) Cathedral Bulletin.*

GENERAL SEMINARY COMMENCEMENT

Thirty-two Students are Graduated

REV. A. W. JENKS ELECTED TO CHAIR OF ECCLESIASTICAL HISTORY

Sunday School Convention to be Held Next Week

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, May 17, 1910

COMMENCEMENT week exercises and events at the General Theological Seminary began with the Baccalaureate sermon in the chapel of the Good Shepherd on Monday evening, May 9th, by the Bishop of Washington. His subject was "Solomon's Prayer for Wisdom." The Associate Alumni held their annual meeting on Tuesday morning in Sherred Hall. The retiring trustees, Dr. Carstensen and Dr. Wrigley, were reelected and the Rev. Gilbert M. Foxwell was elected to fill the unexpired term (two years) caused by the death of the Rev. Thomas H. Sill. Dr. Jones was reelected corresponding secretary. Rev. John Keller was unanimously elected recording secretary for the fifteenth time. The executive committee was empowered to arrange for a semi-annual or winter reunion in addition to the traditional reunion in commencement week. The matter of a triennial reunion during the session of the General Convention was approved, and left to the discretion of a committee and the convenience of such of the alumni as might be in the General Convention city as deputies and visitors. The Rev. William S. McCoy was elected an affiliated member; the Rev. Augustine Williams Cornell (1863), the Rev. Dr. Robert Fulton Crary (1861), and the Rev. Gemont Graves (1853) were elected honorary members. The Rev. Charles Fiske and the Rev. Henry R. Gummey, Jr., were chosen essayist and substitute, respectively. The Rev. G. Herbert Dennison was elected treasurer.

At noon the meeting adjourned, the members going to the seminary chapel, where the president, the Rev. J. Nevett Steele, read memorial collects, and the Rev. Prof. Randall C. Hall read the necrologist's report. An essay on the Mozarabic Liturgy was read by the Rev. Milo H. Gates. A luncheon in the gymnasium followed.

PROFESSOR JENKS ELECTED FOR CHAIR OF HISTORY.

At the annual meeting of the trustees of the seminary, Prof. Arthur Whipple Jenks of Trinity College, Toronto, Canada (G. T. S., 1892), was elected professor of Ecclesiastical History.

Professor Jenks has occupied similar chairs at Nashotah (1895-1901) and at Trinity, Toronto (since the latter year). He is a native of New Hampshire and was graduated at Dartmouth College with the degree of B.A. in 1884 and that of M.A. in 1887, and subsequently at the General Theological Seminary, from which he took the degree of B.D. in 1896. He was ordained deacon in 1892 and priest in 1895 by the Bishop of New Hampshire, and served until 1895 as rector of St. Luke's Church, Woodsville, N. H. Although he has been professor in Toronto since 1901, he has retained his canonical connection with the diocese of New Hampshire and has maintained work during most of his summers in that state.

COMMENCEMENT EXERCISES.

At the commencement exercises in the chapel on Wednesday morning essays were read by members of the graduating class as follows: Mr. William Leopold Essex, B.A., of Columbia University and the diocese of New York, subject: "The Young Man in the Church To-day"; Mr. Gordon Douglas Hoxsey, B.A., of Hobart College and the diocese of Newark, subject: "The Church and the Social Problem"; Mr. Frank Elmer Wilson, B.A., of Hobart College and the diocese of Chicago, subject: "Religious Temperament."

Diplomas were presented to thirty-two students completing the three-years' course by the Right Rev. Dr. Hall, Bishop of Vermont. The senior Bishop was present and presided. The graduates were: Clinton Webber Areson, Robert Blickensderfer, B.A., Brayton Byron, Sydney Atmore Caine, M.S., Bernard Campbell, B.A., Gerald Arthur Cunningham, B.A., Henry Boyd Edwards, B.A., William Leopold Essex, B.A., Maxwell Ganter, B.A., M.A., John McVickar Haight, B.A., Gordon Douglas Hoxsey, B.A., Norman Inwood, Harold Lyman Smith Johns, William Henry Jurney, Jr., B.A., Maurice Irving Lindrith Kain, B.A., William Frederick Kleinschmidt, George Thomas Lawton, B.A., Emanuel Aaron Lemoine, B.A., Robert Eliot Marshall, B.A., Donald Millar, Henry Butler Moore, Jr., B.A., Charles Pomeroy Otis, B.A., Edward Newton Peart, Edward Luke Reed, B.A., Guy Emery Shipier, Frank Herbert Simmonds, B.A., Henry Sherman Smart, Frederic Wammersey, B. A., Carolus Roe Webb, B.A., Elmer

Orlando Weld, Ph.B., Frank Cawthorne Wheelock, Frank Elmer Wilson, B. A.

The following named priests received the degree of Bachelor in Divinity: Rev. Messrs. Herbert George Purchase, George Marshall Plaskett, Warren Van Houten Filkins, Louis Thibou Scofield, Franklin Smedley Moore, Samuel Raymond Brinckerhoff, Stanley Brown-Serman, Elory George Bowers, William Daniel Saunders, Kenneth Augustine Bray, Charles Townsend, Jr., Jacob Arthur Glasier, Hugh Dempster Wilson, Jr., ZeBarney Thorne Phillips, William Switzer Watson, Marshall Mallory Day, Burt Clayton Chandler, Frederic Merwin Burgess.

Bishop Greer will hold the Trinity ordinations in St. Thomas' Church on Trinity Sunday. The sermon will be preached by the Rev. Dr. Stires, rector of the parish. A list of seminarians to be made deacons was published in last week's issue of THE LIVING CHURCH.

MEMORIAL SERVICES.

As was stated last week, arrangements are being made whereby a service in memory of King Edward is to be held in Trinity Church on the day of the King's funeral. Dr. Manning, rector of Trinity Church, forwarded at once on learning of the King's death the following cablegram, both to the Archbishop of Canterbury and to the Bishop of London: "Deepest sympathy for our brethren of the English Church and nation.

Memorial service will be held in Trinity church."

The Archbishop replied as follows: "Cordial gratitude for affectionate message and prayers."

The Bishop of London cabled in reply: "Deeply grateful

Bishop Greer has requested a full attendance, three lay delegates and a substitute from each parish and mission. A general invitation is extended to all Sunday school teachers and officers, and to parents and others interested in this important department of Church extension.

At 5 o'clock the opening service will be held, followed by report and discussion of the Questionnaire, the Rev. Melville K. Bailey of Grace Church, and by a discussion of "The Administration of the Sunday School," by Mr. Henry E. Rees, superintendent Trinity Sunday school, Hartford, Conn. At 6 will be held the business meeting, with reports of the corresponding secretary, the Rev. William Walter Smith, M.D., and the treasurer, Mr. H. H. Pike, followed by election of officers.

The general meeting will be held at 8, Bishop Greer presiding. Papers will be read as follows: "The Sunday School and Society," Mr. Clinton Rogers Woodruff, president Christian Social Union; "The Sunday School and the Home," Rev. A. G. Cummins, L.H.D., rector Christ Church, Poughkeepsie, and "The Sunday and the Church," Rev. Hugh Birkhead, rector St. George's Church.

There will be an exhibit of some work produced in the various schools of the diocese and of some of the most progressive Sunday school material and teacher-training books. Schools are requested to send in such exhibits not later than May 23d, to the Rev. William Walter Smith, M.D., 416 Lafayette Street, chairman of the committee on Exhibits.

CHURCH BUILDING CONDEMNED.

The Rev. Maurice W. Britton, rector of St. Clement's Church, West Third Street, was notified by the building inspectors that the edifice, built some eighty years ago, is unsafe for use. The notice was served on Friday. On Saturday afternoon, through the good offices of Archdeacon Nelson, the use of Potter Memorial chapel in the Diocesan House, Lafayette Street, below Astor Place, was secured for temporary use. Fortunately the parish is not without some resources for building operations.

NOTES:

Bishop Greer is reported as over-fatigued; and, by his physician's orders, is resting quietly for a few days.

The Rev. Alfred J. Derbyshire, rector of Grace Church, West



REV. A. W. JENKS.



DEAN, FACULTY, AND CLASS OF 1910, GENERAL THEOLOGICAL SEMINARY.

for brotherly sympathy, which I shall make known in St. Paul's to-morrow."

The rector and vestry have placed the church at the disposal of the British Consul and representatives of the British societies for this service; the arrangements for the service itself being in the hands of the rector.

So many applications for cards of admission have been received that announcement is made of the impossibility of honoring more than one in ten.

At a special meeting, it was decided early in the week to hold, under the auspices of the British Schools and Universities Club, a special memorial service for King Edward in St. James' Church, Madison avenue and Seventy-first street, on Sunday afternoon, May 22d at 4 o'clock. The church is to be draped, the service will be choral, and addresses will be made by the Rt. Rev. Dr. Courtney (rector of the parish), and others.

SUNDAY SCHOOL CONVENTION ARRANGED.

The sixth annual diocesan Sunday School convention of New York will be held in the Church of the Heavenly Rest, Fifth Avenue, near Forty-fifth Street, on Thursday afternoon and evening, May 26th.

Farms, N. Y., will celebrate the twenty-fifth anniversary of his rectorship on Sunday, May 29th. Archdeacon Nelson of New York will preach at the evening service. A parish reception will be held in the guild house on Thursday evening, June 2d.

Charles W. Meade, son of the late Rev. Philip Nelson Meade, rector of Christ Church, Oswego, N. Y., died Wednesday, May 11th, at his home in Yonkers, aged 37 years. Mr. Meade was born in Atchison, Kan., where his father had a pastorate. He was the great-grandson of Bishop Meade of Virginia, and a cousin of Thomas Nelson Page, the writer. Graduating from Lehigh University in 1892, Mr. Meade engaged in newspaper work, and was city editor of the New York Tribune, 1903 to 1907. Since that time he was employed by the New York Times.

Do not look forward to the changes and chances of this life in fear, rather look to them with full hope that as they arise God, whose you are, will deliver you out of them. He has kept you hitherto, then hold fast to His dear hand, and He will lead you safely through all things, and when you cannot stand He will bear you in His arms. Be at peace, then, and put aside all anxious thoughts and imaginations.—Selected.

THE FIRE AT NASHOTAH.

There will be no commencement exercises held at Nashotah this year. Alumni and friends will kindly take notice.

CAREFUL investigation of the ruins of Lewis and Sabine Halls at Nashotah shows the loss to be considerably higher than was stated last week. It has practically been determined that the plan of erecting a three-story structure of the length of these buildings, more than two hundred and sixty feet, is inadvisable, and the library building will, therefore, probably not be consolidated with those containing the dormitories. The old buildings will be replaced by a new structure on substan-



NASHOTAH THEOLOGICAL SEMINARY.
INTERIOR VIEW SHOWING RUINS OF SABINE HALL, LOOKING SOUTH
TOWARDS LEWIS HALL.

tially the lines of those which have been destroyed, except that about six feet will be added to the width throughout. It is estimated that the cost will be about \$60,000, of which \$27,000 will be received from the insurance. This new building will simply make good the loss that has accrued, and work will be commenced at the earliest moment practicable in order, if possible, to have the building under roof before the re-opening in the autumn.

Beyond this it has been determined that a library building



NASHOTAH THEOLOGICAL SEMINARY.
NORTH BOUNDARY OF THE FIRE. THE CHAPEL, AT THE RIGHT, WAS
SAVED, THOUGH WITH SOME DAMAGE.

with common hall will be erected as a separate edifice in the plat between the chapel and the residence formerly occupied by Professor Fosbroke. It is hoped that work upon this structure may also be commenced during the summer, but there



NASHOTAH THEOLOGICAL SEMINARY.
RUINS OF SABINE HALL, WEST FRONT.

will not be the need for immediate haste which is so essential in connection with the edifice that is to supply the dormitories.

It is earnestly hoped that there may be Churchmen in the country at large who will be willing to contribute to the fund for the erection of both these edifices. Nashotah turned away students last year and yet had sixty in residence during the entire season. The former buildings with the present endowment were sufficient to maintain the institution on its present scale, but not to provide for any considerable expansion, such as is almost a necessity.

Views of the ruins are shown in the accompanying illustrations.

ST. DAVID OR CROMWELL?

THE POSITION of St. David as the patron saint of Wales is in danger, for the Welsh principal of a Nonconformist theological college has seriously suggested that St. David should be dethroned and



NASHOTAH THEOLOGICAL SEMINARY.
RUINS LOOKING NORTH AND EAST FROM SABINE HALL TOWER—
IN FOREGROUND.

Cromwell put in his stead! says the Welsh correspondent of the *London Guardian*. The reason for this suggestion is obvious. The Welsh patron saint was the first Bishop of the premier see of Wales. What if the celebration of his anniversary, which is annually growing in popularity, should lead the youth of Wales to realize the glorious past of the Welsh Church? The suggestion of the principal has fallen rather flat. The rank and file of Welsh Nonconformists have common sense as well as a sense of honor.

"If THE crosses of life must sometimes make us sad, never O Lord, may they make us ashamed; but may Thy wisdom subdue us and Thy peace be with us, and, when we are weakest, make us strongest."—*Selected*.

"WHEN YOUR neighbor wrongs or insults you, your character is tested. Are you going to retaliate and be his equal, or will you return good for evil, and kindness for rudeness, and prove his superior?"—*Selected*.



OFFICERS AND GUESTS, CHURCH CONGRESS OF 1910 [SEE PAGE 75].

DIOCESAN CONVENTIONS

THE conventions of many of the dioceses were in session last week and many others will be in session during the remainder of May and June. The election of deputies to General Convention creates most interest this year and nowhere last week was there legislation of large importance. NEW JERSEY celebrated the 125th anniversary of its foundation, and PENNSYLVANIA passed the same extended milestone, but without particular celebration, though the eightieth anniversary of the venerable Bishop, falling on the opening day, was made the occasion of congratulations. TEXAS considered the election of a Bishop Coadjutor but deferred action for another year. HARRISBURG erected a new archdeaconry and WASHINGTON determined to commission an Archdeacon for missionary work alone. Heretofore the Archdeacon has also been rector of a parish. ALABAMA decided against division of the diocese. ARKANSAS adopted an important resolution involving a declaration on the subject of the ministry of the Church, which is printed below.

WASHINGTON.

THE only important legislation at the diocesan convention last week was the determination, on the recommendation of the Bishop, to appoint an Archdeacon to devote his whole time to missionary work in the diocese. The convention began with divine service at St. Mark's Church.

THE BISHOP'S ADDRESS.

At the conclusion of the Holy Communion the Bishop delivered his charge, which was an exhaustive resumé of the past year's work with helpful suggestions for the coming diocesan year. In this connection he referred to the recent annual meeting of the Girls' Friendly Society, which had called attention to the great need for a board of censors for the moving picture shows which have come

upon the city as an epidemic. Investigation developed the fact that in many of those shows the pictures were not fit for young boys and girls to look upon. The Bishop pointed out that under the present law the shows are merely censored by the police and that the presentations are not ordered to be stopped until the police are "shocked." "Imagine shocking the police!" Continuing, he declared that it is time for congress to be asked to aid in the work of regulating these theaters so that the pictures which are shown in them may be clean and wholesome.

The Bishop next urged the convention to bring influences to bear on the members of the House committee having the Sunday Rest bill for the District of Columbia under consideration to cause them to report the bill at once so that it might become law. He then discussed the idea recently advanced to appoint an Archdeacon for the diocese of Washington who will be entirely free from parish duties, saying that he believes the suggestion a splendid one. He also called attention to the fact that two Archdeacons might be appointed in the diocese—one for Washington and suburban parishes and another for the parishes in southern Maryland.

The good work which is being done by the Prisoners' Aid Society through its agent, Charles M. Massie, came in for praise from the Bishop, who declared it is deserving of the loyal support of Church people throughout the diocese. He said a splendid effort is being made to aid those who have fallen into the clutches of the law and who want to lead a better life on their release from prison.

The Bishop stated that on May 7th he sent the following cablegram to his Grace, the Archbishop of Canterbury:

"I desire to express my profound grief and sympathy with you over the death of his late Majesty, King Edward VII., and pray that God in His mercy will comfort, sustain, and guide the royal family, the Church, and the whole English nation in their great sorrow."

To which the Archbishop replied:

"Most grateful for kind sympathy and prayers."

MISSIONARY MEETING.

On Wednesday night the Church was well filled for the missionary meeting, when three of our laymen were to be the speakers: Thomas Nelson Page, the well-known author, Arthur S. Browne, and

Blair Lee. Unfortunately Mr. Page was called away to Europe a few days before and his place remained unfilled; but Mr. Browne spoke on Suburban Work and Mr. Blair Lee on Country Work. Nine thousand dollars was asked for missionary work in the diocese and after some little delay the full amount was pledged.

THE ELECTIONS.

On Thursday deputies to the General Convention were chosen as follows: Rev. R. H. McKim, D.D., Rev. R. P. Williams, Rev. A. S. Johns, and Rev. R. C. Smith, D.D., and Messrs. A. S. Browne, W. C. Rives, J. H. Taylor, and C. H. Stanley.

Standing Committee: Rev. R. H. McKim, D.D., Rev. R. P. Williams, Rev. C. E. Buck, Rev. T. J. Packard, and Messrs. W. C. Rives, J. H. Gordon, and Melville Church were elected.

NEW JERSEY.

THE diocese celebrated the 125th anniversary of its founding in connection with the 138th convention, which assembled last week in Trenton, and diocesan history was the subject of the opening sermon by the Rev. E. Vicars Stevenson, rector of Grace Church, Plainfield. The Bishop, in spite of his recent illness, was able to officiate at the opening service and at one of the early celebrations and to preside at each of the business sessions.

Notable in the diocese of New Jersey is the faithful administration of many trust funds, and the reports of these were, as usual, clear and accurate: showing a healthy and prosperous condition of all the funds. Elections resulted in the continuance of the same Standing Committee. Deputies to General Convention elected were the Rev. Otis A. Glazebrook, D.D., of Elizabeth, Rev. Hamilton Schuyler of Trenton, Rev. R. Bowden Shepherd of Riverton, and Rev. Henry H. Oberly, D.D., of Elizabeth; and Messrs. John N. Carpenter of New Brunswick, William D'Olier of Burlington, Harry Humphreys of Camden and Charles Ewan Merritt of Mount Holly. The Supplementary Deputies elected were the Rev. Henry Riley Gumme, D.D., Rev. James Stoddard, Rev. Robert McKay, D.D., and Rev. Rudolph E. Brestell; and Messrs. Franklin B. Levis, Charles Townsend, Augustus A. DeVoe and John S. Broughton.

MISCELLANEOUS BUSINESS.

Two new parishes were admitted into union with the convention: Holy Comforter, Rahway, and St. James', Trenton. Important and encouraging reports were made by the Permanent Sunday School commission, the provisional Cathedral Chapter, and the committee on Social Service. An instructive exhibit of Sunday school supplies was arranged in a room of the parish house by the Rev. Ralph E. Urban, secretary of the Sunday School commission; and the report of the commission, as well as of the committee on Social Service, showed much work done and interest aroused in both these lines of activity. There was a largely attended missionary service at night, at which the deans and treasurers of the two convocations made their reports, and able addresses were made. But the missionary work of the diocese is confessedly not satisfactory, and the convention revealed a general and anxious desire for its betterment by radical changes in its methods. The diocese is undoubtedly tending toward the establishment of the Cathedral system, although no definite step toward it was taken at this convention. The provisional Cathedral Chapter continues.

The Bishop's annual address evidenced, as always, his unflinching grasp, notwithstanding his advanced age, of diocesan affairs and the interests of the Church at large. He reported the largest number of confirmations of any one year of his episcopate, but not so encouraging a condition of the clergy roll and of candidates for orders. The address was comparatively brief, and made little more than mention of various interests.

The convention of 1911 is appointed to be held in St. James' Church, Atlantic City.

PENNSYLVANIA.

THE first day of the 126th convention of the diocese of Pennsylvania happily coincided with the eightieth birthday of Bishop Whitaker; and after the reading of the Bishop's address, opportunity was given, under a suspension of the rules, for the presentation of congratulations on the occasion. First, a member of the Presbyterian Social Union was granted the courtesy of the floor to read a set of resolutions passed by that body in recognition of the Bishop's long and eminent usefulness in the community as citizen and religious leader. Then the Rev. John B. Harding of St. Mark's, Frankford, read, on behalf of the clergy of the diocese, an address expressing personal loyalty and affection, and especially marking the courage and patience with which the Bishop, under a double burden of sorrow and infirmity, continues to discharge the weighty task of episcopal oversight in his great diocese. A sheaf of other resolutions was presented from boards and committees of which the Bishop

is the presiding officer. Bishop Whitaker responded, deeply moved, in a short address of thanks.

THE OPENING SERVICE.

The opening service of the Pennsylvania convention is severely plain. There is no choir, and the clergy do not participate, except those who officiate, though at this convention a resolution was passed that hereafter they shall be requested to attend in vestments, as is done in many dioceses. The service this year, in the Church of St. Luke and the Epiphany, consisted of a celebration of the Holy Communion at which the rector of the church, the Rev. David M. Steele, was celebrant, and a sermon by the Rev. Dr. Louis C. Washburn. Dr. Washburn's sermon, from Eph. 1: 20-23, was one of such distinctive beauty and power as to deserve special mention. It dealt with "the relation of the ascended King to the common concerns of the militant Church," and ended with a plea for unity, for which we as members of "His Body" should prepare the way by a truer unity among ourselves.

THE BISHOP'S ADDRESS.

The Bishop's address was read in the afternoon by the Rev. J. Andrews Harris, D.D., and dealt almost entirely with matters of diocesan administration. In the list of deaths for the year he included the name of John H. Converse, the foremost Presbyterian layman of the city, and a personal friend.

ELECTION OF DEPUTIES TO GENERAL CONVENTION.

The chief interest of the convention centered about the election of deputies to the General Convention. The death of Mr. George C. Thomas left a vacancy among the laymen, for which a number of nominations were made. The balloting disclosed that the contest was between Mr. Roland S. Morris of St. Stephen's and Mr. Clinton Rogers Woodruff of St. Clement's. Mr. Morris was elected by a narrow margin, and Mr. Rowland Evans, Mr. George Wharton Pepper, and Mr. Francis A. Lewis were reelected. For clerical deputies the contest was prolonged. Seventeen priests were nominated for the four positions. On the first ballot, the Rev. William M. Groton, D.D. and the Rev. John B. Harding were reelected. Further balloting was deferred to the second day, and continued throughout the whole day. On the third ballot, the Rev. Carl E. Grammer, D.D., was chosen (this also a reelection) and then followed an ineffectual struggle between the friends of the Rev. Dr. Samuel Upjohn and the Rev. Dr. Floyd W. Tomkins, which was finally ended by the withdrawal of both and the choice of the Rev. James B. Halsey, rector of St. Timothy's Church, Roxborough.

OTHER MATTERS.

Among other matters of interest were the receipt of a letter from the Bishop Coadjutor, the Rt. Rev. Alexander Mackay-Smith, announcing that he was improving in health, and hoped to return to this country and resume work in October; the passing of a resolution endorsing the newly-formed Church Historical Society; and an appeal for more support from the Church Society for Work Among the Blind, which issues portions of the Prayer Book and Hymnal and has in preparation an edition of the hymnal with music.

SOCIAL WELFARE.

Some debate was elicited by the report of the temporary committee on Social Welfare, which was read by the chairman, Mr. Clinton Rogers Woodruff. It recommended the appointment of a permanent commission of nine members, to gather information, and to coordinate the social activities of the Church. The Rev. Dr. Upjohn opposed this, and Dean Groton, in a speech which lifted the convention into the atmosphere of the large realities of the kingdom of God, supported it with such effect that the report was accepted and the resolution adopted.

MISSIONARY AND BENEFICENT WORK.

The committee on Missionary and Beneficent Work reported through the Rev. L. N. Caley, a plan to bring all the work for special classes and races (e. g. the Jews, Italians, Negroes, Deaf Mutes, etc.) under the supervision and control of the Diocesan Board of Missions. This was adopted, as was also a resolution of Dr. Grammer's providing for a yearly convention of the various missionary organizations of the diocese, and one from the committee on missions to memorialize the House of Bishops to set forth a manual of prayer for missions and missionaries.

OTHER ELECTIONS.

The secretary and treasurer of the diocese and all members of the Standing Committee were reelected. The following were chosen as alternate deputies to the General Convention: The Rev. David M. Steel, the Rev. Louis C. Washburn, D.D., Mr. Arthur Newbold, Mr. William Drayton.

BETHLEHEM.

THE contest for elections received first place in the proceedings of the diocesan council last week. There was no legislation of importance, unless it be the unanimous adoption of a diocesan seal according to the design prepared by the Rev. Henry M. Medary of the Church of the Advocate, Philadelphia.

The council met at St. Stephen's Church, Wilkes Barre, on the evening of Tuesday, May 10th, with an exceptionally large atten-

dance! The Bishop's address was read at the opening Evensong. He observed that for the first time in nearly a decade he was obliged to report deaths among the clergy, recalling those of Rev. Albert B. Putnam, the late rector of St. Mark's, Mauch Chunk, and the Rev. Robert J. Keeling, D.D., as well as of a number of lay people. He reported that there are no vacancies in any of the parishes, and but few in the mission stations. With respect to pending questions for legislation in General Convention, he stated that he had voted for each of the pending constitutional amendments and had seen no reason since to change his mind. He gave warm commendation to the Laymen's Missionary Movement and regretted that it might not have reached into the smaller places. He urged the method of weekly contributions for missions in all our churches. The address concluded with a warm appreciation of the services of the Rev. Henry L. Jones, D.D., rector of the parish in which the council was sitting, who has lately kept the thirty-fifth anniversary both of his rectorship and of the parish itself.

THE ELECTIONS.

The secretary, treasurer, registrar, and chancellor were reelected on the first evening. Contests next day for elections to General Convention and to the Standing Committee were spirited, but in entire good nature. There were two vacancies in the Standing Committee by reason of the death of the Rev. A. B. Putnam and the declination to serve longer on the part of the Rev. Dr. Orrick, who after serving as rector of Christ Church, Reading, for more than thirty-seven years is now seriously ill, with little prospect of ever being able to resume active work. Former members were reelected with the Rev. William B. Beach and Rev. Howard W. Diller to supply these vacancies.

For General Convention there were chosen the following: Clerical—Rev. H. L. Jones, D.D., Rev. Rogers Israel, D.D., Rev. Benjamin S. Sanderson, Rev. John Mitchell Page. Lay—Messrs. Rodney A. Mercur, William R. Butler, A. N. Cleaver, and F. M. Kirby. Supplemental Deputies: Rev. G. H. Sterling, D.D., Rev. H. W. Diller, Rev. J. P. Ware, Rev. E. A. Gernant, Messrs O. C. Foster, Everett Warren, N. H. Hiller, and Col. Charles James.

Board of Missions: The Bishop (*ex-officio*), Archdeacon Cox and Bresee, Rev. Messrs. E. A. Gernant, Benjamin S. Sanderson, Messrs. W. R. Butler, W. A. Wilbur, B. L. Lathrop, Guy E. Farquhar, T. W. Brown, Leonard Peckitt.

The council will meet next year in St. Luke's Church, Scranton.

HARRISBURG.

AN important change made in diocesan administration was the erection of a new Archdeaconry to be known as the Archdeaconry of Altoona; this comprises the counties of Fulton, Bedford, Huntington, Blair, Mifflin, Centre, and Juniata. Also the following resolution was adopted: "Resolved, That the report of the committee on Historical Information be printed as an appendix to the Journal, and the clergy be requested to read the report to their congregations at some Sunday service." It was also resolved that the clergymen in charge of the parishes and missions of the diocese be and are hereby requested to preach on the Sunday next before Advent, A. D., 1910, a sermon upon the history of the parish or mission he occupies and send a copy of the sermon to the registrar of the diocese.

The convention was held last week at Altoona. Missionary reports show new church buildings to have been erected at Camp Hill and Hollidaysburg.

THE BISHOP'S ADDRESS.

Bishop Darlington, in his address, first, referred to his celebration of the fifth anniversary of his consecration as Bishop and coming to the diocese on April 26, 1905. He thanked all, both of the clergy and the laity, for their kindness, their prayers, and constant help, without which he could have done nothing. He commended the Laymen's Missionary Movement and urged all parishes and missions to make up their apportionment so that the full sum asked of the diocese might be raised. He suggested that an annual sermon be preached in each charge giving a history of the parish or mission, which should afterwards be preserved with other records of the diocese. He asked the clergy to urge upon parents the great necessity of holy baptism for their children. He urged the necessity for increase in the salaries of the clergy in order to meet the greatly increased cost of living.

"How is it possible," he asked, "for our clergymen (many of them receiving less than \$1,000 per year salary) to maintain themselves respectably and honestly under present conditions? Seven of our vestries have recognized this increased cost of living and, without urging, like the great railroad corporations, have voluntarily increased the stipends paid their clergy. Why is it not possible for all our vestries to do this? While clergymen are not serving for money, they require money to live." He asked that at least a ten per cent increase in the amounts paid the clergy be made.

THE ELECTIONS.

The elections were as follows:

Deputies to General Convention: Rev. William Dorwart, Rev. W. Northey Jones, Rev. John Hewitt, and Rev. Arthur R. Taylor,

Messrs. W. K. Alricks, James M. Lamberton, George N. Reynolds, and G. M. Clement.

Missionary Council: Rev. William Heakes, Rev. Alexander McMillan, Rev. George R. Bishop, and Rev. John Mills Gilbert, Messrs. Herbert W. Hartman, F. W. V. Lorenz, W. Fred Reynolds, E. W. Robinson.

Standing Committee: Rev. Rolin A. Sawyer, Rev. George I. Browne, Rev. LeRoy F. Baker, Rev. Franklin P. Eastman, Rev. James W. Diggles, Messrs. Ivanhoe S. Huber, Hugh M. Meredith, M.D., David McMullen, Edward D. Nelson, and Frederick N. Page.

The Board of Missions of the diocese organized for the coming year by the election of Harry S. Knight of Sunbury, Pa., secretary; and George M. Reynolds of Lancaster as treasurer.

The Archdeaconry of Altoona was organized on May 11th. Mr. E. J. Lomnitz of Altoona was elected secretary, and F. K. Lukenback of Tyrone, treasurer. The examining chaplains for this archdeaconry were appointed as follows: Rev. George R. Bishop, Rev. F. P. Eastment, and Rev. Martin L. Tate. The newly erected Archdeaconry consists of eleven parishes and ten clergymen. The next meeting will be held on May 26th, at Trinity Church, Tyrone.

CHURCH CLUB BANQUET.

The Church Club of the diocese held its semi-annual banquet at the Logan House, in Altoona. About one hundred men were present. The addresses were made by Dr. Samuel L. Dixon, commissioner of health, the Bishop of Pittsburgh, John W. Wood, secretary of General Missions, and the Bishop of the diocese.

ALABAMA.

LAST week's sessions of the diocesan council determined adversely as to immediate division of the diocese; appointed a Social Service commission; and instructed its deputies to memorialize General Convention to examine errors, inaccuracies, and misstatements concerning the Church of England and the American Church as taught in many school histories, with a view toward correcting the same.

The council met in Christ Church, Mobile, on Wednesday. The entire body of the clergy, with the exception of two, were present, and 21 parishes had lay representation. One new parish, All Saints', Mobile, and two new missions, Trinity Church, Birmingham, and Christ Church, Montgomery, were admitted into union with the council.

TWO INVITATIONS RECEIVED.

The council received and approved an invitation from the committee on Sunday School workers of the Southern dioceses to attend a convention to be held at Biloxi, Miss., July 4, 1910; and from those who had it in charge, to attend the Brotherhood convention, to be held in Nashville, Tenn., in September.

THE ELECTIONS.

The Rev. J. G. Glass was elected secretary and the Rev. H. W. Jones assistant secretary.

Standing Committee: Rev. Stewart McQueen, Rev. W. N. Claybrook, Rev. E. E. Cobbs; Major W. W. Screws, Mr. John E. Mitchell, and Mr. R. H. Mabry.

General Convention: Clerical—Rev. Messrs. Stewart McQueen, T. J. Beard, D.D., E. A. Penick, and E. E. Cobbs; Lay—Messrs. W. W. Screws, J. H. Fitts, D. M. Drennan, and R. H. Mabry.

Alternates: Clerical—Rev. Messrs. J. G. Glass, E. G. Hunter, J. J. Cornish, and I. O. Adams; Lay—Messrs. R. H. Cochrane, E. C. Andrews, W. F. Garth, and W. C. Fitts.

MISCELLANEOUS.

The Bishop's journal evidenced a year of unusual activity. There were 500 confirmations during the Council year. The treasurer of the diocese reported the finances in better condition than ever before during the present episcopate.

The council appointed a commission to report annually upon opportunities of social service in the diocese.

The diocese accepted a gift of \$5,000 from a devoted Churchwoman of Montgomery upon the condition that a like amount be raised by the diocese, for the purpose of erecting a new church at Auburn, the seat of the Alabama Polytechnic Institute. The council appointed a commission to raise the amount.

The parishes and missions of the diocese made pledges for diocesan missions to the amount of \$6,700 for the ensuing year.

The council unanimously voted the acceptance of the invitation of St. John's Church, Montgomery, to hold its next meeting in that church on May 3, 1911.

DALLAS.

NO business of importance was transacted. A pleasant incident was the presentation of a handsome ring to the Bishop as the gift of the council, shortly before adjournment.

The council convened in St. Matthew's Cathedral on Tuesday. The opening service and routine business occupied the first day.

THE BISHOP'S ADDRESS.

In his annual address the Bishop treated of questions pending before General Convention, expressing himself as opposed to the

Preamble; as believing that Suffragan Bishops would probably not answer the necessities of negro work, and that the only solution now to be found was in the creation of missionary districts for that specific purpose. "The question," he said, "is one of great difficulty because the southern Bishops who have large numbers of negroes to deal with do not agree among themselves as to the best methods of procedure. That the negroes must have churches of their own separate from the whites and be supplied also, as soon as practicable, with clergy in all orders of their own race, is now conceded by those best qualified to speak." He opposed the creation of the elective presiding bishopric.

The Bishop then reminded the council how large are the limits of the diocese and stated that one of two plans ought to be adopted. One is "Appeal to the General Board of Domestic Missions for the men and the money to do the work. Your Bishop is both able and willing to give the necessary episcopal supervision. I have repeatedly asked for the men and the money to do this work, but so far without success. I do not care to repeat the experiment.

"The second way is: Petition the General Convention to set off this part of the diocese as a new missionary district to be known as the Missionary District of Abilene, or Amarillo, as you may elect, and to appoint a Missionary Bishop and staff of clergy to plant the Church of the Living God therein."

The diocese has "reached the highest degree of prosperity to which it has ever attained." The cities of Dallas and Fort Worth are "growing like young giants." A parish house is needed in connection with the Cathedral, a church building at Colonial Hill, and a new church for All Saints' mission. He noted the excellent work being done at each of the parishes and missions. St. Mary's College is working to the limit of its capacity and needs additional dining room and dormitory facilities. The new pipe organ in the new chapel was dedicated on April 10th. The Bishop's view of the diocese showed conditions to be very satisfactory.

ELECTIONS.

The Standing Committee was chosen as follows: The Very Rev. Harry T. Moore, Rev. C. A. Roth, Rev. C. R. D. Crittenton, Mr. Lewis S. Smith, Mr. W. B. Robinson, and Mr. E. A. Belsterling.

Deputies to General Convention: The Very Rev. Harry T. Moore, Rev. Bartow B. Ramage, Rev. M. R. Worsham, Rev. J. C. Black; Mr. Will Stith, Mr. Charles L. Kribs, Hon. J. L. Terrell, and Mr. R. Haddaway.

Alternates: Rev. T. J. O. Curran, Rev. Edwin Wickens, Rev. J. T. Lodge, Rev. C. R. D. Crittenton; Messrs. F. H. Sparrow, W. T. B. Patterson, J. T. Roberts, and T. B. Malloy.

MISCELLANEOUS.

At 4 o'clock Wednesday afternoon a reception was given at St. Mary's College, at which the delegates to the Woman's Auxiliary and the council delegates were entertained. At 8 o'clock in the evening was held a missionary service in the Cathedral. There was special music furnished by the Cathedral choir and organist and a missionary address was given by Rev. John Gravatt of Maryland.

MICHIGAN.

AS in so many other dioceses, matters pertaining to social service were referred to a special committee for investigation and report. The secretary, the Rev. Stephen W. Frisbie, was elected for the thirty-second term.

The convention was held at Bay City and was never more hospitably entertained. The allotment for diocesan missionary work for the year was \$8,911, which was assessed against the various parishes. The evening session was given up to the missionary committee of the Church Club, Mr. Clarence A. Lightner, president of the club, presiding. The meeting was one of great interest.

THE BISHOP'S ADDRESS.

The Bishop laid emphasis upon the fact that, owing to the increase in the cost of living, there is immediate need for increase in clerical salaries. It was pointed out how large were the opportunities for action along the lines of social service, especially on such problems as local option, the ten-hour law for women, child labor, the juvenile court, and the housing question. This whole subject was referred to a special committee. The pensioning of the clergy was another matter upon which the Bishop dwelt at length, illustrating it by the pension system rapidly spreading throughout the commercial world, such as railways and business houses, which find it a good policy to provide pensions for their old employees. "The Church of God ought not to be less merciful and considerate than the children of this world." He spoke of "the extension of Christ's Kingdom throughout the world" as "the paramount work of the Christian Church." "For purposes of convenience the work is classified as foreign, domestic, and diocesan. Its forms of activity are also triple—medical, educational, and evangelistic—a threefold ministry to body, mind, and spirit. But the work is one, its obligation is one, its inspiring spirit is one."

THE ELECTIONS.

For Standing Committee: Rev. Messrs. William F. Faber, D.D., W. D. Maxon, D.D., William Gardam, W. Warne Wilson; Messrs. H. P. Baldwin, S. T. Miller, Charles S. Dennison.

Deputies to General Convention: Rev. Messrs. William F.

Faber, D.D., William D. Maxon, D.D., S. S. Marquis, D.D., Amos Watkins; Messrs. H. P. Baldwin, Theodore H. Eaton, Thomas Cranage, Samuel Post.

Alternates: Rev. Messrs. William Gardam, John Munday, A. A. W. Hastings, W. E. A. Lewis; Messrs. George W. Patterson, James C. Smith, Robert M. Chamberlain, Charles M. Roehm.

ARKANSAS.

THOUGH through some error we are without the full report of the diocesan council that was held last week, we have advices that the following resolution was passed by a vote of 25 ayes to 3 nays, on the motion of the Rev. Henry Neal Hyde, rector of Christ Church, Little Rock:

"Resolved: That any plan for Christian Unity which involves a surrender or impairment of our belief in the superior and divine origin of the ministry of the holy Catholic Church as distinguished from the ministries of the Protestant denominations would be unacceptable to the clergy and laity of said Church in the diocese of Arkansas."

TEXAS.

THE question of the election of a Bishop Coadjutor by reason of extent of diocesan work was introduced by the Bishop, reported adversely by a committee, and referred back to the committee for further consideration and report next year.

THE BISHOP'S ADDRESS.

The Bishop's report showed an advance in the diocese; a large increase in offerings for missions; the confirmations have been the largest in number for many years, and "taken as a whole, the diocese has never had such a body of efficient clergy; small in numbers, but strong in personality and in ardent devotion and consecration to service." Reference was also made to the splendid progress toward the erection of a parish house in connection with All Saints' chapel in Austin—a handsome stone building, a memorial to Bishop Alexander Gregg, first Bishop of Texas. This chapel was erected to serve as the Church home for students attending the University of Texas. In connection with the chapel is "Grace Hall," a home for young ladies attending the university.

A movement was begun in 1894 for a memorial to Bishop Gregg which, the Bishop suggested, should take the form of a group of buildings at Austin to be so located and used as to enable the Church to minister to the students of the university. In response to his appeals the Bishop ultimately secured funds for the erection of All Saints' chapel and Grace Hall. Other religious bodies have followed the lead in the movement and to-day the Paulist fathers and several of the denominations are represented by handsome edifices erected near the campus of the university. A third building, to serve as a parish house, is now being erected to be known as "Gregg Hall," at a cost of about \$14,000, of which \$8,713 has already been secured. The Bishop has been most ably assisted in this laudable undertaking by the Rev. P. G. Sears of Christ Church, Houston, and the rector of All Saints' chapel, the Rev. Harris Masterson, Jr.

Another important part of the Bishop's address was the suggestion of a Bishop Coadjutor. After calling attention to the vast territory and rapid growth in population of this diocese, he said: "I can not, as I said, do more than I am trying to do in this particular part of the field intrusted to my care. Yet if we are still to hold on to the old apostolic and historic way, may we not enlarge our episcopate and try to man the field as it ought to be manned? To make a start in the right direction, may I not suggest that you take under consideration the giving of increased episcopal help to your own Bishop, and start a movement here in this diocese by asking the General Convention to allow us to have one, or for that matter all of the Bishops necessary for the carrying on of the work?"

LEGISLATION.

After referring the several parts of the Bishop's report and address to committees the council adjourned. At night a missionary meeting was held in Trinity Church, when short addresses were delivered on the Missionary Work of the Diocese.

On the second day Judge W. S. Simkins reported back from a committee the pending amendments to the general constitution without suggestions and the council took no action on the report.

NO BISHOP COADJUTOR.

The committee appointed to report on the advisability of electing a Bishop Coadjutor reported "that it is the sense of your committee that it is not expedient to elect a Bishop Coadjutor at this time." This report elicited some discussion and it was finally sent back to the committee with instructions to take the matter under further consideration and report at the next council.

THE ELECTIONS.

Standing Committee: Rev. Charles S. Aves, Rev. E. A. Temple, Rev. Peter Gray Sears, Mr. R. M. Elgin, and Mr. A. S. Cleveland. Delegates to the Missionary Department Council of the South-

west: Rev. Messrs. C. C. Kramer, E. A. Temple, E. C. Seaman, and George B. Norton, D.D. Lay—Messrs. A. J. Dorsett, H. W. Smith, Rufus Cage, and G. S. Parker.

Delegates to General Convention: Rev. Messrs. P. G. Sears, G. B. Norton, D.D., C. C. Kramer, J. L. Crockett

Alternates: Rev. Messrs. E. C. Seaman, J. W. Sykes, Harris Masterson, Jr., and W. R. Agate, M.D. Lay—Messrs. Rufus Cage, J. C. League, Judge H. M. Whitaker, and N. T. Shumate.

Alternates: Messrs. M. Meyer, J. W. Gregg, O. H. Palm, and Charles P. Macgill.

Beaumont was selected as the place for holding the next council.

TENNESSEE.

A PROFITABLE convention, with meetings in the interests of missions and of Sunday schools, and a strong address on the coming Brotherhood convention; but no legislation to report.

Deputies to General Convention: Rev. J. R. Winchester, D.D., Memphis; Rev. W. C. Whitaker, D.D., Knoxville; Rev. M. P. Logan, D.D., Nashville; Very Rev. J. C. Morris, Memphis; Dr. W. B. Hall, Sewanee (vice-chancellor, University of the South); Justice H. H. Lurton, Nashville (United States Supreme Court); Judge H. H. Ingersoll, Knoxville; Mr. R. H. Allen, Memphis.

Alternates: Rev. H. J. Mikell, Nashville; Rev. A. R. Gray, Sewanee; Rev. W. C. Robertson, Chattanooga; Rev. W. S. Claiborne, Sewanee; Messrs. W. D. Gale, Nashville; I. N. Chambers, Memphis; J. B. French, Chattanooga, and A. W. Burke.

The Standing Committee and diocesan officers generally were reelected.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE NAME WHITSUNDAY.

To the Editor of The Living Church:

IT is strange that there are still some of the clergy who regard the "whitsun" of Whitsunday as the equivalent of the German "pfingsten" (of which the earlier form is "pfingeste") which is from the Greek πεντηκοστή "fiftieth." I had scarcely written these words when the postman brought that admirable official organ of the diocese of Milwaukee, the *Church Times*, for May, and in it I find in confirmation of my statement that the above singular delusion still survives, the following words in an article on "Holy Days in May" quoted from the *American Sunday School Magazine*:

"We should associate 'Whitsun' with 'Pentecost,' from which word it is derived. This is not Whit Sunday, as some say. It is not whit or white, or whit for wit, meaning wisdom, but Whitsun is a form of Pfingsten which is equivalent for Pentecost."

Let me say just here that "the correct spelling" for the feast is "Whit Sunday," and "the best Prayer Book use is for 'Whitsunday.'" My authority for these two statements is Dr. Hart, the custodian of the Book of Common Prayer, than which there can be no better. The Anglo-Saxon name for the day is *Hwita Sunnandaeg*, and one is expected to be so credulous as to believe that by some mysterious process of etymological legerdemain, "pfingeste" became "hwita su," and then that in some inexplicable way "nnan" was added. Compared with ingenuity like this, a Chinese puzzle is simplicity itself. Etymology (so called) is responsible for many an absurdity. It is the fashion to derive "religion" from *religio*, "to bind," and to say that so its very name shows us its true quality as the bond uniting the human and the divine, whereas it is far more likely that the word is from *relego*, signifying "to notice carefully" in connection with various divine intimations.

No, we cannot evolve "whitsun" from "pfingsten," strive as we may.

Neither did the name of this festival originate (and here we are at one with the extract from the magazine) from the fact that on the first Pentecost after the Resurrection, when the Church was founded, there was such a marvellous outpouring of wisdom (or, in Old English, "wit") by the Holy Ghost on the Apostles, that the day became known as "Wit-Sunday" since (as will be seen) this was only due to a misunderstanding.

The name of the day was always Pentecost (as it is now in the Church of Rome) down to about the time of the Norman Conquest, when it was exchanged in England for some unknown reason for White Sunday. Soon this name was corrupted or shortened into Whit-Sunday, seeming to indicate that *white* was misunderstood, and that it was supposed to refer to the "wit" or gift of the Holy

Spirit. But as to why the day was called "White Sunday" there is room for discussion. The probable reason is that it was on account of the white robes of the candidates for baptism, as this was a special time for the administration of this sacrament in northern countries, being preferred for climatic reasons to Easter.

Such a combination as Whitsun-week is of course only a shortened form of Whitsunday's week; and names like Whit-Monday and Whit-Tuesday are simply modelled after Whit-Sunday.

Nevertheless, notwithstanding it is a white Sunday, the altar and Eucharistic vestments are aflame in red, since they picture forth the fiery tongues which rested upon the Apostles on the wondrous birthday of the Christian Church.

HENRY A. METCALF.

West Roxbury, Mass.

THE ANTHEM.

To the Editor of The Living Church:

IHAVE just read the announcement of the A. C. S. A. A. in the last issue of THE LIVING CHURCH, and I am hastening to contribute my feeble protest to the general strength of the cause. Redundant approbation of the cause would be out of place from me, as would unnecessary condemnation of that insidious concert proclivity; accordingly, I proceed to comply in a small way with the request of the society by offering one or two suggestions which have occurred to me at various times when I suffered under the affliction in question.

A first step in the way to abolition might be taken in beseeching the rector, the choirmaster, or any person in authority in the choir, to beseech and beg and implore the choirs, if they must screech anthems for their honor and glory (even if their reputation as having the best music in town is involved) to sing them with the semblance of worshipping God, as would never be guessed from the manner in which the soloists face the pews with the air of prima donnas. (The conclusions from this would fill a page.)

A second step in the right direction might be taken, if the choirs of the churches infected with the anthem disease could be inoculated with a little antitoxin after the following prescription: For the prevention of anthems, organize the choir into a Study Class of Primitive Church Music, or (if they fear retrogression) a class for the study of Good-Taste Music. Would not information allay the fever?

A third preventive might be employed by the entire congregation rising in their pews at every solo and seating themselves for the chorales.

T. B. CAMPBELL.

Richmond, Va., May 7, 1910.

[Other Correspondence is held over for next week by reason of pressure for space.]

DIVORCE.

THE FOLLOWING extract from the London *Church Times* has an added force in its application to this country:

The Divorce act of 1857 has brought trouble into this country because it is an incentive to sin.

It has defied God's law of marriage.

It has broken down countless homes.

It has corrupted the morality of the English people.

It has set before children and young people a fatal example.

It has poisoned in great measure our literature.

It has degraded our national character.

It is lowering the standard of religion in the nation.

The law of divorce was started in the upper classes, and it has brought forth its bitter fruits.

Many of the poorer classes have no desire to be degraded by it. This has been ascertained by the thousands of protests from them against these increased facilities for divorce, sent in to officials of the Mothers' Union, and their strong opinion has been openly expressed that "there should be no divorce courts."

If the English people persist in allowing divorce, it will mean the increased ruin of God's institution of the home and family life; and the fall of England—it is prophesied—will be the result.

History warns us that the fall of those two great nations of Rome and Greece—long ago swept off the earth—was owing to the destruction of family life.

Once more, let us lay to heart the saying, "Divorce is an incentive to sin." Every true patriot should resent it with determination, and with loyalty to Christ our King.

May God, in His mercy, awaken the conscience of the English nation to oppose the law of divorce by every means in their power, before it is too late, and not sacrifice the future of England to "the supposed advantage of the individual."

The law of Christian marriage is inviolable. "Those whom God hath joined together, let not man put asunder."

The marriage vow is solemn and life-long: "Till death us do part."

Let every right-minded man and woman nail this law of God on their mast, and fight for it until we conquer and raise the home life of our English nation.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

CITY PLANNING.

THE Rochester Conference on City Planning was a distinct success and a long step forward in the way of the intelligent provision for the growth and development of our cities. All the several phases of the problem were presented by competent men and there was a free interchange of views. Dr. F. C. Howe, the author of that suggestive book, *The City, the Hope of Democracy*, said:

"What is the obstacle that obstructs the planning and building of cities? What is it that compels the herding of people into crowded tenements when the entire continent invites us to use and occupancy? What is it that compels the sacrifice of art, beauty, and comfort in the location and construction of public buildings, school houses, and structures, and precludes the laying out of parks, boulevards, and playgrounds?

"It is the prohibitive price of city land. It is this that cramps and confines our cities; it is this that explains the tenement and slum; it is this that prevents the orderly and systematic development of a city so that it may be a thing of beauty, of comfort, and of joy.

"Without any reservation, I have come to the conclusion that the orderly and symmetrical building of cities and the housing of urban population can be corrected through the taxation of land values more easily and more fundamentally than in any other way. By taxation of land values I mean the abandonment of all taxes now levied against houses, buildings, improvements of all kinds, machinery, goods, stock in trade, and personal property of every kind and description, and the dropping of all local taxes on the value of the land. I do not mean that we shall tax land, but rather the rental value of land. In other words, that all the revenues of the city shall be taken from the ground or land rent as it is commonly done by private individuals, under the ground rent system, in the business centers of our large cities."

Dr. Marsh maintained that congestion, which is an essential feature in the problem, is primarily the result of protected privilege and exploitation; while Lawrence Veiller, the secretary of New York Tenement House committee, declared that in the larger cities people, especially foreigners, herded together that they might save money and so get rich more quickly.

Congressman Bennett of the Federal Immigration Commission declared that—

"The immigrant in congested cities represents to-day two classes—the fugitive and refugee, such as the Armenian and the Jew—and the response to our demand for someone to do the cheaper, rougher work which someone must do. In the sense that they are a response to that demand, the immigrants are not responsible for the congestion of which they are a part."

All the various phases of this important problem were carefully considered at the hands of experts. The presence in Rochester of so many workers, the character of their activities in their own communities, the programme of this meeting, the splendid spirit that is being manifested in so many different places, the growing literature on the subject, all unite in giving one a substantial basis for a hopeful view of the situation. The purposes of the meeting were promoted by the fact that the meeting was held in Rochester, where so many substantial improvements have already been accomplished.

"To-morrow's Splendid Cities" is the dream of the idealist.

I sincerely hope and believe that the Rochester City Planning Conference, composed, as it was, of practical men, planned not only to-morrow's splendid cities, but took definite steps for the relief of present conditions; so that hand-in-hand with far reaching plans for future improvements and the elimination of existing causes of misery and squalor, there will go plans for immediate relief and for bringing into life of our present day communities a new spirit and a new attitude toward all things, civic and municipal, so that we may in the present generation begin to see substantial improvement, substantial advance toward higher ideals of civic life and development.

PROGRESSIVE LOS ANGELES.

Here is a brief account from a personal letter of what has

been accomplished in Los Angeles:

"Conditions are immeasurably improved as the result of our recent changes of administration. In the first place we converted a 'wide open town' into a city of law and order. More important, we did it by means of the recall, thereby establishing the efficacy of that measure and making it a necessity in every well governed city. Mayor George Alexander, who replaced the recalled mayor, was a tried and true anti-machine people's candidate. He has made good, and has since been reelected at a regular election which followed the first application of the Direct Primary amendment to the charter, and reelected by a largely increased majority. Another amendment abolished ward lines and elected councilmen at large. This gave us for the first time in our history a council representing our best citizenship. You can judge of its character when I tell you that Judge John D. Works, its president, resigned to respond to a state-wide call to become a candidate of the reform forces for the United States senate. Mayor Alexander's appointments have all been high grade. Nothing but the public good has been considered in their selection. One of his first acts was to request the resignation from the board of water commissioners of General M. H. Sherman, on the ground that his large interests in public utilities might conflict with those of the public in the development of the Owen's River project. The general refused to resign, and the old council declined to concur in his removal. After the new council came in he was again removed with the unanimous approval of the council. The good government forces are systematically organized, and the work is financed by the 'Good Government Fund,' a permanent fund based upon annual subscriptions—sums ranging from \$1,000 to \$10 and administered by a committee of high class citizens. This plan originated with Mr. Meyer Lissner, who has taken a leading part in all the reform movements of the past five years. A bond election has just ratified by a majority of 10 to 1 issues totaling \$6,500,000 for the developing of 20,000 H. P. electric energy as a by-product of our new water system, and the building of a municipal harbor at San Pedro, our newly annexed water front."

NEW YORK DANCING RESORTS.

Philanthropic women in New York are engaging in a determined crusade against the dancing resorts. A committee on "Amusements and Vacation Resources for Working Girls" has the matter in hand, and the Women's Municipal League, as well as other prominent organizations, are lending their aid.

In order to secure adequate data, a young woman, accompanied by a suitable masculine escort, made a personal tour of investigation, visiting every place in the city. Conditions were found to be much the same everywhere. Liquor was freely sold, a premium being often paid on the amount. "Return cheques" enabled the holder to pass in and out at will. The admission fee is from five to ten cents, which pays for the whole evening, but girls have been known to spend a dollar a week out of their slender earnings going from one resort to another. Non-interference of police is a rule that has few exceptions, so that the resorts are practically a law unto themselves. A bill is now pending to compel all dancing resorts to obtain a license and also to restrict the sale of liquor in them.

A model dancing academy has been established, conducted on a proper basis, which is to be followed by others, and it is hoped to obtain from the city permission to dance on the recreation piers under suitable regulations.

The committee also proposes a bureau where respectable boarding places for girls can be secured, and it has under consideration the problem of summer vacations, the oversight of girls during the enforced idleness of the dull season, and plans for legislative action to check the iniquities of summer excursion boats, which offer such peculiar facilities for the propagation of vice.

FATHER LATHROP of the Church of the Advent, San Francisco, delivered a telling address on "The Church and the State" before St. John's Club of the University of California on Sunday evening, March 6, 1910, in the course of which he referred in unsparring terms to the present condition of affairs in San Francisco. In the course of his address he said to the students:

"I look on you much as the federal government looks on its graduates from West Point. They may go back to civil life and carry on secular professions; but at the first shot of an enemy's gun they will leave their interests and their affairs and rush to rally to their country's help. You, too, going forth to your various activities, are the soldiers of the democracy, to rally to its protection and to revive its withering ideals. I tell you now in all solemnity standing here and speaking in God's holy church, the fight is on . . . by an army—a new army—fighting under a new ideal."

Father Lathrop's address was full of striking statements and was a courageous pronouncement on existing conditions.

Literary

PROF. HALL'S PADDOCK LECTURES.

Evolution and The Fall. By Rev. Francis J. Hall, D.D. New York: Longmans, Green & Co. \$1.50 net.

Last year's series of the Bishop Paddock Lectures has, in addition to its own intrinsic value and opportuneness, an added timeliness, owing to the coincidence of the year of their delivery with the centennial of Charles Darwin's birth and the fiftieth anniversary of his giving to the world that truly epoch making book on the *Origin of Species*. Without further preliminaries we proceed to a survey of the contents of Dr. Hall's addresses, which are packed full of strong meat for men. These six lectures are the work of a painstaking and laborious theologian, and the student who would master their contents must bring careful and serious attention to their perusal. It is certainly not a book with which to while away the time, but one which calls for sustained attention and effort. The lectures are marked by their author's wonted clearness and compactness of statement, orderly arrangement and skilful summarization, and adequate mastery of the subject under consideration.

In the opening address Dr. Hall calls attention to current religious doubts and unrest, and also to the widespread opposition to the verities of the Christian Creed. The causes for this lamentable condition are found, in large part, in the rapid and vast extension of scientific knowledge during the past century, which knowledge awaits adequate readjustment to other branches of learning—such for example as theology and morals. Another cause may be found lodged in the attitude and temper and method of historical criticism which permeates very widely the thinking of the educated and less educated classes. Crass rationalistic criticism hesitates not to lay ruthless hands on doctrines and traditions, however holy and venerable. And without doubt the strife of tongues in our divided Christendom is the cause of much weakness in faith and morals. If the Church Universal could realize her rightful external unity, men would be more readily led by such a moral spectacle to listen to her voice—"this is the way, walk ye in it." These and other causes have contributed to the opposition which makes its attack in form of rationalistic biblical criticism, Pantheism, and Naturalism—materialism, that is, pure and simple—which combines an agnosticism toward the superphysical with insistence upon a purely mechanical method of interpreting all knowable realities.

Then follows a well balanced statement of the function, method, and limitation of physical sciences. True and adequate science ought to set itself the task of coordinating all knowledge whether in the natural or supernatural orders and endeavor to unfold that substantial unity which binds in one all truth and all knowledge. A gigantic undertaking indeed, but the Christian theologian, scientist, and philosopher knows that "in Thy light we see light," and so each in his own sphere bends himself to his task and recognizes the laws, scope, and limitation of his own department of science.

Dr. Hall with great truth points out that the alleged opposition between natural science and theology is in reality a conflict between speculative philosophies. It is the naturalistic philosophy of certain physical scientists rather than the established results of their investigation which is inconsistent with Christian doctrine.

Evolution, which is purely biological, is defined by Dr. Hall as "the doctrine that all existing forms of life are derived by unbroken descent from a few primitive types, perhaps from one, the present large number and diversity of species being due to progressive modification of earlier species brought about by natural forces and laws which still operate. This theory . . . claims in particular to describe the production of the human organism."

This general statement regarding evolutionary theory should not be confused with particular explanations of the matter of origin of new species which are attached to the names of individual scientists such as Lamarck, Haeckel, and Darwin. Undoubtedly under the influence of the evolutionary hypothesis, very radical and far reaching changes have been effected in the method and scope of men's thinking on things human and divine. Theistic teleology, creation, Biblical infallibility, and man's primitive state and fall are some of the doctrines which have been seriously touched by evolutionary thought. In the first three lectures Dr. Hall presents a reliable and skilful summary of the well established teaching in this department of biological science. The reader who is not an *ex professo* student of physical nature will readily tender Dr. Hall his thanks for the admirable resume of much reading in evolutionary theory. Since our interest in these Lectures is from the theological rather than the scientific side, we pass on to the fourth, fifth, and six lectures, which are concerned with evolution as it bears on the Primitive Estate of Man, the Fall, and Original Sin.

In approaching the theological implications Dr. Hall is careful to distinguish between the faith of the Church and the theories and philosophical conclusions of even the most eminent theological masters. St. Augustine's teachings on the fall of man and related sub-

jects cannot in truth be deemed as of ecumenical authority. In matters *de fide*, we can call no man, however eminent, *master*, and follow him without reference to the actual contents of Catholic dogma. Divinely revealed truth raises in the mind many questions and problems, yea, difficulties, which the Catholic Church does not profess to solve. And a distinction must always be made between the fact divinely revealed, and the theory, how, why, etc., evolved by theologian or scientist. Such distinction must be kept well in mind in any discussion of the matter we are now considering.

Dr. Hall is convinced that the following propositions (drawn from Bishop Bull's *Discourse Concerning the First Covenant and the State of Man Before the Fall*) contain the Catholic doctrine of man's primitive state (p. 129):

"(1) Before our primitive parents had sinned they were brought into conscious communion with God and placed under probation, the terms of which were contained in a divine covenant.

"(2) The keeping of this covenant was to insure immortality, but its violation was to be punished with reversion to the mortality of man's natural condition.

"(3) Previously to their fall, our first parents were able to keep their animal propensities in subjection to the spirit and wholly to avoid sin.

"(4) The cause of this capacity for sinlessness and of this prospective immunity from physical death, was supernatural. Our first parents were endowed with gifts of the Holy Spirit, in lack of which their unique privileges, and their ability to escape sin and death, would have been non-existent."

Over against this, modern biological science affirms that man's physical organism is a product of natural evolution and that its specific characters are determined by such origin. Among these characters two have special bearing on the present discussion—brutish impulses and physical mortality.

The task Dr. Hall has set himself is to show that this theological and this biological teaching are reconcilable. An English theological writer in two recent books on Sin and the Fall takes the opposite position and rejects the doctrine of original righteousness and primitive state of grace as involving a breach of *continuity* in human development. Dr. Hall devotes several pages to the elucidation of the doctrine of continuity, and insists that it is in fact a *continuity* of all things taken together. "What is called the physical order does not of itself constitute the whole order of things; nor are its developments and continuities so independent and self sufficient that they can be adequately rationalized and philosophically examined without resort to the higher mind, and superphysical operations, and factors that lie behind and determine their place and significances in the whole order" (p. 164). "What the physical evolved the superphysical completed, and the supernatural mysteries of grace are obviously involved in man's unique position of conscious dependence upon God in his superhuman destiny. Grace does not stultify human nature, but perfects it, and enables man to realize himself in such wise as to satisfy his God-given instincts and aspirations."

Thus the Catholic doctrine of man's original state is seen not to contradict the doctrines of evolution and continuity. In truth it supplements and truly ennobles and perfects that which was first natural, then in its true continuity supernatural. A like method and argument Dr. Hall follows in his discussion of primitive immortality.

The subject, *Evolution and the Fall*, which gives title to the course of lectures, is discussed in the closing address. Lecture VI. is therefore an exposition of how man, after having been super-endowed with heavenly virtues and constituted in a supernatural state of grace i. e. in *Original righteousness*, came to fall therefrom. Dr. Hall considers Catholic teaching regarding the Fall to be comprised in the following two propositions: "that Adam's sin caused his loss of grace and reversion to a state of nature, involving concupiscence and physical mortality; and that this fallen condition has been transmitted to posterity" (p. 189).

The question, which is one of vast importance, reduces itself to this form: Does evolutionary science permit us to believe that our first parents transmitted their fallen condition to their posterity? Transmission of character, it will be observed then, is the point at issue, and Dr. Hall approaches the teaching of biology on that subject. He first, however, eliminates a number of side issues, such as certain theories of predestination and irresistible grace, guilt, total depravity, and certain teaching anent the punishment of the unbaptized; in order to avoid any confusion in discussing the problem of the transmission of Adam's carnal tendencies.

In the consideration of this problem we have to reckon with Weismann's denial of the theory of the transmission of acquired characters. His theory is, that heredity depends upon the transmission of germ plasm, originally derived from the remotest ancestry and unaffected by the characters acquired by organisms during their individual lives. Weismann's position cannot, however, be regarded as constituting an established result of biological investigations, since it is rejected by many biological experts. Dr. Hall, however, deems it wise to reckon with Weismann's theory, although unproved, and judges that if it were corroborated, the question as to whether Adam's fallen condition could be transmitted would remain unaffected by this corroboration. Certain acquired diseases, Weis-

mann admits, are inherited, and we only need remember, says Dr. Hall, how naturally man's present moral state is described in terms of disease to perceive the reasonableness of belief that it was acquired by our first parents and transmitted to their offspring. According to St. Athanasius, the fall is a reversion to the limitations and liabilities of man's unassisted and created nature.

The term Original sin is not altogether apposite, since it does not connote actual transgression or personal guilt. It is used in a secondary sense to imply a defect of nature; in other words, reversion from the higher to the lower state, a step back into *statu quo ante*. And so according to Catholic theologians, man's fallen estate was not the acquisition of a new natural character, not a modification of human nature, but the loss of special endowments of grace and superadded privilege.

We must bring this somewhat extended, though not complete, review to an end. Many interesting and important points have of necessity been passed over, but it is to be hoped that professed students will buy the book and study it and pass it on into the hands of their medical and scientific friends.

These Paddock Lectures deserve high commendation and are no slight contribution to Anglican theological literature. In them Dr. Hall has accomplished a praiseworthy task in establishing his claim that the Catholic doctrines of man's primitive state and original sin are not in contradiction to the established teaching of biological science regarding human evolution.

JOHN A. CARR.

OTHER RELIGIOUS BOOKS.

The Development of Religion, by Irving King, Ph.D. [Macmillan, \$1.75], is a serious, heavy book on the psychology of religion. It is very accurately described by its title, for it takes the ground that religion is developed out of the social psychology of the race, and the inference is that religion and God are subjective matters. If the reader accepts Dr. King's terms, the latter's argument is incontrovertible. In the first chapter he states that he will regard all religious experience as capable of classification with all other psychological phenomena. By this means the evidential value of religious experience is ruled out. Toward the end of the book the author states as the necessary preliminary to the examination of the development of the monotheistic idea among the Semites, that he can only reason about this matter on the hypothesis that no such person as Jahveh exists. This simplifies the argument wonderfully. George Adam Smith, that least impressionable of all Biblical scholars, is quoted only to show how shallow is his contention that only a revelation will account for Semitic monotheism.

Taken as a whole, the book leaves the reader thankful for the hope that perhaps Dr. King is not the last tribunal of psychology. It would be a pity if so wonderful a science should turn out to be of no help whatever to revealed religion, but rather essentially inimical to it.

F. S. PENFOLD.

The Roman Catholic Church and Its Relation to the Federal Government is the title of a severe, one is almost justified in saying a rabid, attack on the Roman Catholic Church, and in a number of instances, upon certain doctrines held by Catholics generally, irrespective of Roman allegiance. The conclusions reached by the author are that all countries must for self preservation enact laws along the following lines: (1) The use of church bells restricted to calling the people to religious work; (2) clerical vestments forbidden in the streets; (3) religious processions to be strictly forbidden; pulpit discourses advising disobedience to the laws to be forbidden; (5) gifts of real estate to religious institutions unlawful unless designed exclusively for the institution; (6) abrogation of law permitting any religious associations to acquire landed property (7) the state not to recognize monastic orders nor permit their establishment. Monks shall be made to earn their own living. The association of sisters of charity to be unlawful and should be suppressed in the republic, and Jesuits expelled and may not return. ("In Mexico it was found the ultimate object of sisterhoods was not religion, but, instead, the subjugation of the people to a foreign despotism that has its seat at Rome. Eleven hundred and thirty Jesuits were expelled from Mexico in 1870, many of whom are in our country, of which the people of the United States should take due notice.") (8) Matrimony is a civil contract, and is to be duly registered: religious service may be added; (9) cemeteries are under civil inspection, and open for burial of all classes and creeds; (10) no one can sign away his liberty by contract or religious vow.

Quotations form the largest part of the book, the longest being from Tom Paine's *Age of Reason*, which is described as invaluable "to all seekers of truth" and "in reasoning unanswerable."

To those wishing a text book of anti-Roman and anti-Catholic propaganda they will find it in full measure in this book, the printing and press work of which are its most attractive features. (Boston: Richard G. Badger. \$2.00.)

C. W. R.

A BOOK of games calculated to teach religion to a set of juniors, is *Happy Hours for Boys and Girls*, written by a Baptist minister, Rev. D. E. Lewis. Its tone is not one that we can commend. [Sunday School Times Co.]

AT EVEN.

At even, when the sun did set
And daylight close,
I thought, perchance I might forget
And seek repose.

But though the shades so quickly fell,
And I did pray,
It seemed so hard, the things to tell
Which I would say.

And so I kneeled, and mutely strove
Words to release;
When Someone came, with Touch of Love,
And gave me Peace.

And though I had not told my sin,
The voice did say:
"Tis all forgiv'n. Go forth and win
Another day."

Cyril Arthur Player.

THE COUNTRY CHURCHES OF ENGLAND.

BY ARCH PERRIN.

IT has been said that if all the histories of England were burned, they could be entirely rewritten from the parish churches. They are full of records of the past, in stones, in brasses, in effigies, in windows and innumerable other articles. One can travel through this country for weeks, visiting every mile or so a fascinating little pile of stones full of curious old relics of every age of English life. There was a book published a few years ago telling all about the many inns along the country roads, havens of delight to the weary walker or rushing motorists. Another traveller tells all about the country churches in a fascinating volume published a short time ago. It might be wise for somebody to try a combination of these two things. I have just walked fifty miles through the country, and the country churches and country inns are most conveniently situated so as to make splendid foils one to another. After the inevitable breakfast of tea, bacon and eggs, and marmalade, one can stroll a few minutes and come upon a charming old church that may be a few hundred years old and full of interesting records of the past.

Some of these churches show that originally they were erected by the pious pioneers of the Norman age. Times changed and the new conditions were met by busy hands of the Gothic period. It is easy to picture those busy scenes when years and years were spent in doing what, in these enlightened days of machinery, we can do in a few months, and do so badly by comparison. Then you can see how after generations spent in this labor on a parish church, along came the generations of men who were so much wiser and could see the folly of beauty. Smash, smash, smash, went the hammer, and now we can contemplate the results of their ruthless piety which would not tolerate beautiful statues and windows. We see wonderful old figures of our Lord or the Virgin with the features quite broken off; or lovely windows through which the reformers threw big bricks in the interests of religion. And again we see the return of religious feeling without the artistic spirit. The churches were somewhat "restored," and all sorts of hybrid monstrosities were placed in them. The old Gothic churches seemed to be structures carved out of single rocks. The decorations seemed to be growing on the walls and in the niches. Everything was in harmony. But in this age of restoration the slabs and effigies were plainly out of keeping with the general scheme of the buildings, great growths of inartistic, ugly designs and covered with flabby sentimentalities. One writer recently expressed his idea that the marble slabs in Canterbury Cathedral record "the fictitious virtues of a lot of nobodies."

One of these slabs which I saw was in a little church in the village of Nettlebed (where I slept merely to say that I had slept in Nettlebed). It is as follows:

Here lieth Judeth Harris, etc., followed by—
"Know Reader

"That if Piety, Prudence, Witt, Innocence or Beauty could rescue from ye grave Shee had been Immortal. Since these are ineffectuall, Dust and ashes. Read thy own Destiny and prepare to follow."

In Warborough, where the schoolmaster is buried, one reads:

"The Lord himself instructed me
In science of Astronomy.
My works have shown what I have done
About the Earth, the Moon, and Sun.

Can't work no more and called away
To meet the Lord without delay,
I hope the Lord will pardon me
For all my sins whate'er they be."

On the tower of this church one reads this charming bit:

"Lewd did I live
Evil did I dwell.
Robert Cox. 1666."

In the little town of Benson is a church where I found this curious epitaph:

"To the pious memory of Ralph Melch and Jane his wife,
Who slept } together in 1 } bed by ye space of 40 years
Now sleepe } grave till Ct. shall awaken them.

He } fell asleep Ano, Dom, { 1629 } being aged { 63 } Years.
Shee } 1619 } 59

For ye fruit of their } labours } ye new inn twice built at
bodies } they left } their own charge.
one only son & two daughters.

Their son being liberally bred in ye University of Oxon, thought himself bound to erect this small monument

of their } piety towards } God
his } them.
Ano Dom 16..."

Quite a happy contrast is found in an old brass in the Abbey church in Dorchester:

"Here lieth Sir Richard Bewfforeste
Pray yhu geve his soule good reste."

Another in this church says with all the simplicity of the religious days of the sixteenth century:

" Ann Richard Beireforest and
garet deceased the X day of Marche
hose soules Jhu have mcy. Amen."

It was here in Dorchester that I had a hearty welcome. I arrived after a five miles' walk over the hills, looking like a tramp. But the vicar's wife was an American, and therefore forgot my appearance and took me all over the beautiful old church, explaining its many attractions. It is one of the best specimens in all England and has been fortunate in its preservation and restoration. One window, the Jesse window, is unique among English church windows. It has suffered but little and stands to-day with all of its remarkable tracery and little stone saints. The figure of the Blessed Virgin and that of the Crucifixion have both been demolished. Pious Puritans probably did it!

To-day these churches are again the centers of the religious life of the people. Careful, reverent hands have done much to restore their original beauty, and they now stand as historical records of a lively past as well as centers of a living religion to-day. And to the traveller who seeks for interesting research they more than repay his careful observation.

LIKE A LADY.

BY CLARA MARSHALL.

THE person who repeats in one company what he or she hears in another is usually described as a nuisance," observed a critic, "but there are times when such a repeater may be regarded as a very useful animal. I remember once effecting a very desirable reform in the practice of the lady managers in charge of a certain Home where I was boarding, by remarking in the hearing of a gossip who sewed in families and consequently could reach the rich, 'that one of those managers, lately deceased, I remember as being really ladylike, inasmuch as, on her official visits to the house she never invaded my room when she had reason to think I was in it.' It was not unusual for the others, some of them at least, to pop in on my roommate and myself whenever they happened to be in the house, and stare around the room to see if everything was as it should be. She and I used to say sometimes after an invasion of this kind that, when we were both quite ready to give up our corners in the house, we should some day, when a bevy of well-dressed dames appeared at our door, immediately lay aside our work, drop on all-fours, and prance around the room, uttering hungry howls, while a confederate from another room would call out: 'Ten cents extra to see the animals fed.' Of course this was all idle talk, but after my speech made in the hearing of that useful gossip there was seldom any farther occasion for any more such idle talk."

Those who go in silk attire and siller hae to spare, are sometimes as "willing to be teach'd" as was the Biddy who insisted

on being taken on trial in spite of her acknowledged ignorance of the art of cooking; and it would be a good thing for both rich and poor if such willingness were more general among the rich that have to do with the poor.

The fact that one receives a salary for making visits in certain uninviting localities does not give one the freedom of speech and action that certain well-meaning persons seem to think. You wear perhaps a tailor-made suit and an up-to-date hat; your syntax will pass muster and your hands are not red and wrinkled from recent work at the wash-tub like those of the woman whom you have called to see. She is wearing a calico wrapper and a voluminous waist apron. Her hair is rather blousy and it is just possible that one of her eyes has not recovered from the blacking it received from the fist of her liege lord on his last pay night, when he came home the worse for liquor. Nevertheless, a lady will be a lady, whatever her surroundings may be, and she will not take the liberties with Mrs. Sprodykins of Cat alley that she would not take with Mrs. Howard of Grosvenor Terrace.

It used to be said in olden time that in a certain great city the definition of lady was a woman in a sealskin sacque. It is to be hoped that progress has changed all that, and that now when one says lady one means gentlewoman, a woman as gentle in manner and conversation in the tenement house as in the home of Dives.

THE HEART'S PREPARATION.

BY MARIE J. BOIS.

WE all know what it is to look forward with eagerness to the delight of meeting with a dear friend. We count the hours; we plan for the arrival; we prepare for it, dwelling lovingly on every detail. And when all is ready, we give ourselves up to the keen joy of expectation until such time when it is succeeded by the greater joy of fulfilment.

Yes, this for an earthly friend. But for Him, the Friend that sticketh closer than a brother, what of His coming? Do we prepare for Him? Do we count the hours and truly make ready to welcome our Divine Guest when He comes to us in the Blessed Sacrament? Poor indeed, inadequate at their best, are our preparations for Him, though He who searcheth the heart knoweth each child of His, to whom His coming is the one thing on earth to look forward to, the one privilege of all which is prized above and beyond everything else.

But what when the joy of anticipation has been clouded by sin; when a veil seems to hide Him from our view? How dark everything becomes all of a sudden! The sense of our estrangement from God chills our hearts, we stagger under the weight which has fallen upon us, and were it not for the blessed Cross, for our Lord's wondrous prayer, "Father, forgive them," for our faith in His atoning sacrifice, truly we might well despair and be tempted to give up the bitter fight against the world, the flesh, and the devil. But we are not of those who draw back unto perdition, but of those who believe to the saving of the soul, and so we prepare for His coming, though we are not worthy so much as to gather up the crumbs under His table. Self-examination, contrition, repentance, confession, absolution, these are the means appointed whereby our hearts are made ready to receive Him. "Only those who have known it experimentally can have any conception of the depth of the intensity of peace which fills the soul as it receives the sacred food of His Body and Blood. If there is anything on earth which can give any real foretaste of the joys of Paradise, it is the joy of Communion after absolution."

THE SUPREME proof to every Christian of the deity of his Lord is his own inner experience of the transforming power of his Lord upon the heart and life. Not more surely does he who feels the present warmth of the sun know that the sun exists, than he who has experienced the re-creative power of the Lord know Him to be his Lord and his God. Here is, perhaps we may say the proper, certainly we must say the most convincing, proof to every Christian of the deity of Christ; a proof which he cannot escape, and to which, whether he is capable of analyzing it or drawing it out in logical statement or not, he cannot fail to yield his sincere and unassailable conviction. Whatever else he may or may not be assured of, he knows that his Redeemer lives. Because He lives, we shall live also—that was the Lord's own assurance. Because we live, He lives also—that is the ineradicable conviction of every Christian heart.—Prof. B. A. WARFIELD, in the *Northeast*.

Church Kalendar



May 1—SS. Philip and James. Rogation Sunday.
 " 5—Ascension Day.
 " 8—Sunday after Ascension.
 " 15—Whitsunday.
 " 16—Monday in Whitsun Week.
 " 17—Tuesday in Whitsun Week.
 " 18—Wednesday. Ember Day.
 " 20—Friday. Ember Day.
 " 21—Saturday. Ember Day.
 " 22—Trinity Sunday.
 " 29—First Sunday after Trinity.

KALENDAR OF COMING EVENTS.

May 21—Dioc. Conv. East Carolina.
 " 24—Dioc. Conv. Central New York, Chicago, Kentucky, Missouri, Newark.
 " 25—Dioc. Conv. Maryland, Minnesota, Southern Ohio.
 " 29—Dioc. Conv. Iowa; Conv. Miss. Dist. North Dakota.
 " 31—Dioc. Conv. Kansas, Southern Virginia; Conv. Miss. Dist. of Spokane.
 June 1—Dioc. Conv. Colorado, Delaware, Duluth, West Virginia.
 " 7—Dioc. Conv. Easton, Fond du Lac, Western Michigan.
 " 7-8—Nat'l Conf. of Church Clubs, Portland, Me.
 " 8—Conv. Miss. Dist. Wyoming.
 " 14—Dioc. Conv. Connecticut.
 " 15—Conv. Miss. Dist. of Asheville.
 " 19—Dioc. Conv. Montana.

MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]
 CHINA.

SHANGHAI:

The Rev. F. L. H. POTT, D.D., of Shanghai.
 The Rev. R. C. WILSON, of Zangzok.

HANKOW:

The Rev. ARTHUR M. SHERMAN, of Hankow.
 The Rev. L. B. RIDGELY, of Wuchang.

JAPAN.

KYOTO:

Rt. Rev. S. C. PARTRIDGE, D.D., Bishop of Kyoto.

THE PHILIPPINES.

DEACONESS MARGARET ROUTLEDGE, of Manila.

Personal Mention

THE REV. CHARLES E. FREEMAN has resigned as rector of Christ Church, Lockport, N. Y., and has accepted a call to Holy Trinity parish, Manistee, Mich.

THE REV. L. B. HASTINGS, rector of St. James' Church, Manitowoc, Wis., has accepted the rectorship of St. John's Church, Elkhart, Ind., and will commence his new duties on July 1st.

THE address of the Rev. HARRY B. HEALD is changed from 4100 Sheridan Avenue South to 4236 Park Boulevard, Minneapolis, Minn.

THE REV. A. W. JENKS expects to sail from Quebec May 26th for a two months' absence in England and Germany. He will be in charge of the services at Whitefield, N. H., during August. The Rev. Dr. BRISS of Burlington, Vt., will officiate during July.

THE REV. STEPHEN F. READE, rector of St. Andrew's Church, Seguin, Texas, has tendered his resignation, effective July 1st, and has accepted a call to Georgetown, Texas.

THE address of the Rev. F. L. ROBINSON has been changed from Manassas, Va., to Cismont, Va.

THE address of the Rev. C. C. ROLLIT, secretary of the Sixth Missionary Department, has been changed to 4400 Washburn Avenue South, Minneapolis, Minn.

THE address of the Rev. JOHN A. STAUNTON, Jr., Sagada, Philippine Islands, is changed to 14 Cottage Place, Utica, N. Y.

THE REV. JAMES MCBRIDE STERRETT, D.D., has returned from Manila, P. I.

THE address of the Rev. CHARLES L. STEEL is changed from Christ Church rectory, Newton, N. J., to 812 North Forty-first Street, Philadelphia, Pa.

THE REV. HOWARD E. THOMPSON of Freehold has been unanimously reflected secretary of the diocese of New Jersey.

THE REV. EDWARD WARREN, a retired priest of the diocese of Marquette, has changed his address from Whitby, Ont., to Port Whitby, Ontario, Canada.

ORDINATIONS.

DEACONS.

NEWARK.—In the Pro-Cathedral, Newark, N. J., on Saturday, May 14, 1910, by the Bishop of the diocese: GORDON DOUGLAS HIXSEY (G. T. S. '10) and CAROLUS ROB WEBB (G. T. S. '10). The sermon was preached by the Rev. William Bernard Gilpin, rector of Trinity Church, Hoboken, N. J.

NEW MEXICO.—On Thursday, May 3d, in St. John's Church, Albuquerque, by the Bishop of the district, JAMES G. MYTHEN. The candidate was presented by the Rev. W. E. Warren and the Rev. J. S. Moore preached the sermon. The Rev. Mr. Mythen takes up his work in connection with Grace Church, Carlsbad, N. M.

PRIESTS.

SOUTHERN FLORIDA.—On the Sunday after Ascension, in Christ Church, Bradentown, by the Bishop of the district, the Rev. ARTHUR T. CORNWELL. The Rev. A. C. Killheffer presented the candidate and the sermon was preached by the Bishop. The Rev. H. H. Ten Broeck was also present.

DIED.

BRIGHAM.—On the evening of April 22, 1910, the Rev. BENJAMIN M. BRIGHAM entered into rest in the 32d year of his age, at his home at Walpole Island, Canada.

"Blessed are the pure in heart, for they shall see God."

DEVOL.—At Gambier, Ohio, on May 5, 1910, ARTHUR LORIN DEVOL, son of Professor Russell S. Devol of Kenyon College.

WHITE.—At her home in Redwood, N. J., on May 3, 1910, Mrs. SARAH BIGELOW WHITE in her 89th year.

MEMORIALS.

THE REV. THOMAS HENRY SILL.

WHEREAS, This Society has lost by death since the last meeting of the board, its second vice-president, the Rev. THOMAS HENRY SILL, The Society desires to place on record its appreciation of the services rendered to it for twenty-two years by Mr. Sill.

He was from first to last most keenly interested in its welfare, and sought by every means to increase its usefulness and widen the scope of its activities. In the discharge of his duties he always brought with him a whole-heartedness of devotion, and simple-mindedness of thought that won both our respect and our affection. It is therefore,

Resolved, That a copy of this minute be transmitted to his widow with sincere expressions to her and her children for the loss they and this Society have sustained by the death of the Rev. Thomas Henry Sill.

The above was passed by a rising vote, at a meeting of the board held on the 1st inst.

EDWIN S. GORHAM, Secretary.

The New York Bible and Common Prayer Book Society.

New York, May 14, 1910.

WALTER MORRIS NICOL.

In ever-loving memory of WALTER MORRIS NICOL, who entered into the rest of Paradise, Saturday, May 23, 1908, R. I. P.

RETREATS.

ST. ANDREW'S, SEWANEE, TENN.

There will be a Retreat for priests at St. Andrew's, Sewanee, Tenn., beginning the evening of Tuesday, June 21st, and closing on the morning of Friday, June 24th, the Rev. C. N. Field, S.S.J.E., conductor. There is no charge for the Retreat and no collection taken up. There is a box in the hall for voluntary offerings. Apply to Rev. S. C. HUGHSON, O.H.C., Sewanee, Tenn.

KEMPER HALL, KENOSHA, WIS.

Retreat for Associates and other ladies June 14th to 18th at Kemper Hall, Kenosha, Wis., Father Powell, S.S.J.E., conductor. Ladies desiring to attend please notify the MOTHER SUPERIOR by June 5th.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

CHAPLAIN wanted for boys' school in Middle West. Good Catholic Churchman; single man. Entire charge of English course. Address CHAPLAIN, care LIVING CHURCH, 153 La Salle Street, Chicago.

POSITIONS WANTED.

YOUNG MAN, now in business, wishes work for the summer to pay expenses at theological seminary. Three years' college training. Speaks French and German fluently. Experienced traveller here and in Europe. Would like either to act as courier abroad or to take care of young boys. Proficient in outdoor sports, especially on the water. Would tutor for college entrance or preparatory school work. Address TRAVELLER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires to make a change. Accustomed to choral Eucharist. Good modern organ first consideration. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

A NEW YORK organist and choirmaster (Mus. Bac.), present position fourteen years (vested choir), composer of international reputation, desires position, Southern California, after June. Very highest testimonials. Address J. H. M., care Hayden, 76 Seventh Avenue, New York City.

PRIEST, unmarried, in academic work, open to parochial engagement from July 1st to September 15th, or for a period of not less than six weeks. Address LOCUM TENENS, care LIVING CHURCH, Milwaukee.

A POSITION wanted for the summer months as teacher or companion. Fine testimonials. Address Miss HALLIE H. MEDLEY, Houston, Halifax County, Va.

AN experienced parish priest desires locum tenency during summer. New York, Philadelphia or vicinity preferred. Address C. C., LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER of large experience, English graduate, desires change. COMPOSER, care LIVING CHURCH, Milwaukee.

LONDON VISITORS.

LONDON, ENGLAND.—Church people when staying in London are cordially invited to visit Messrs. MOWBRAY'S unique Showrooms at 28 Margaret Street, Oxford Circus, W. The collection of Church Literature, Religious Pictures, and Ecclesiastical Silver and Woodwork, Embroidery, etc., is unsurpassed in England. THE LIVING CHURCH may always be found on their counters.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
 CERTIFIED PUBLIC ACCOUNTANT,
 PITTSBURGH, PA.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). ST. EDMUND'S GUILD, 883 Booth St., Milwaukee.

PARISH AND CHURCH.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PRIEST-ASSOCIATE of Monastic Order wishes to purchase second hand, even much-worn, colored Mass vestments for his use at country missions. Address immediately VII., LIVING CHURCH, Milwaukee.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SOXS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH EMBROIDERY.

CHURCH embroidery by a Churchwoman trained in English Sisterhoods. Miss L. V. MACKRILLE, Chevy Chase, Md. N. B. Miss Mackrille sails for England June 29th, to return about October 1st. The workroom will be closed during that time.

TRAVEL.

EUROPE. Unusual tour at unusual price. Liverpool to Naples, Passion Play; 81 days, \$475.00; chaperone. Address "RECTOR A. B.," care LIVING CHURCH, Milwaukee.

ROOMS, CHICAGO.

DESIRABLE ROOMS in private family. Board optional. Near all car lines. Rates reasonable. Miss BYRNE, 1110 East Forty-second Place.

HEALTH AND SUMMER RESORTS

FOR RENT, furnished, St. Mary's Rectory, Point Pleasant, New Jersey, from June 17th to September 12th. Nine rooms and bath. Priest's study reserved. Trolley direct to ocean. Next door to church. Apply to the Rev. HARRY HOWE ROBERT, Point Pleasant, N. J.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

APPEALS.

MEMORIAL DAY APPEAL.

Offerings in Church and Sunday school on Memorial Day are asked for the completion of the Washington Memorial Chapel, Valley Forge. Address Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa.

NOTICES.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND.

ALFRED J. P. MCCLURE, Treasurer,
Church House, Twelfth and Walnut Streets,
Philadelphia.

DIOCESE OF CONNECTICUT.

The Annual Convention will assemble in Trinity Church, New Haven (Chapel Street), on TUESDAY, JUNE 14, 1910, at 9:30 A. M. Holy Communion will be celebrated, and the Bishop's Address will take the place of a sermon.

FREDERICK W. HARRIMAN, Secretary.
Windsor, Conn., May 13, 1910.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments. No open pulpit, No marriage of Divorced Persons. President, Mr. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League.

MISS LOUISE WINTHROP KOUBE,
507 North Broad Street, Elizabeth, N. J.

A missionary savings box on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.
Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

\$1,200,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

The Corresponding Secretary,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE JAPAN CHURCH LITERATURE FUND.

For translating, publishing, and disseminating Church literature in Japan.

Donations marked for the Japan Church Literature Fund may be sent to the TREASURER, Board of Missions, Church Mission House, 281 Fourth Avenue, New York, N. Y.

The committee of the fund includes the Bishops of Tokyo, South Tokyo, and Osaka. Secretary, Rev. EGERTON RYERSON, 1 Ogawamachi, Kanda, Tokyo, Japan.

"THE MEANING OF MONTHS."

Where a dainty booklet is needed for a present at this season of the year, we commend Canon Holmes' little book on the *Meaning of Months*. The booklet has twelve illustrations in color, from water-color drawings by Isabel Bonus, and they are exquisite pictures. The descriptive matter is very entertaining, and one learns much that is pleasing to know. Bound in parchment cover, and sells for 65 cents postpaid. If wanted for a birthday, graduation or any other inexpensive gift, it will be found very desirable. It is imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS.

CHURCH PEWS EDITION.

Size, 5½x3¼ inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies P. B.'s or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FLOWER SERVICES.

Now is the time to get ready in the Sunday school for the Flower Service. Make it a hearty and joyous one. Easter came so early that some strong effort must be made to keep up the interest, or the attendance will drop off weeks in advance of the usual time. The Flower Service will hold the children. We make two different Services in leaflet form—differing only in the hymns, as the service is entirely from the Prayer Book. Price \$1.00 per hundred in any quantity desired. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

New York:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)

Thos. Whittaker, 2 Bible House.

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 246 Fourth Avenue.

M. J. Whaley, 430 Fifth Avenue.

Brentano's Fifth Ave. above Madison Square.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS.:

Fred I. Farwell, 34 Summer St.

BALTIMORE:

Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.

Woodward & Lothrop.

ROCHESTER:

Scranton, Wetmore & Co.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

CHICAGO:

LIVING CHURCH branch office, 153 LaSalle St.

A. C. McClurg & Co., 215 Wabash Avenue.

The Cathedral, 18 S. Peoria Street.

Church of the Epiphany, Ashland Blvd. and Adams Street.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.

Phil. Roeder, 616 Locust St.

Lehman Art Co., 3526 Franklin Ave.

Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

HOUGHTON, MIFFLIN CO. Boston.

Every-Day Business for Women: A Manual for the Uninitiated. By Mary Aronetta Wilbur, M.A., Teacher of Banking and Political Economy in Miss Dana's School, Morristown, N. J. Price \$1.25 net.

At The Sign of the Hobby Horse. By Elizabeth Bisland. Author of *The Life and Letters of Lafcadio Hearn*, etc. Price \$1.25 net.

CHARITIES PUBLICATION COMMITTEE. New York.

Our Slavic Fellow Citizens. By Emily Greene Balch, Associate Professor of Economics, Wellesley College. Price \$2.50 postpaid.

SKEFFINGTON & SON. London.

An Analytical Transcription of the *Revelation of St. John the Divine*, With Introduction, Brief Commentary, and a Dictionary of Apocalypse. By the Rev. Herbert H. Gowen, Rector of Trinity Parish Church, Seattle, and Lecturer on Oriental Literature at the University of Washington. Author of *The Day of His Coming*, etc.

OFTEN THE mind that upholds others needs itself to be upheld; the wise adviser himself needs advice; the honest heart that seems so true and bold is fainting from some secret sorrow, dying from some wound which sympathy could staunch. Withhold not such fellow-feeling, for in giving it you at least carry out the behests of that newest human faith 'the religion of humanity,' and in giving it you may be advancing a step farther even into the confines of the religion of God.
—Hain Friswell.

The Church at Work



ST. JOHN CHRYSOSTOM.



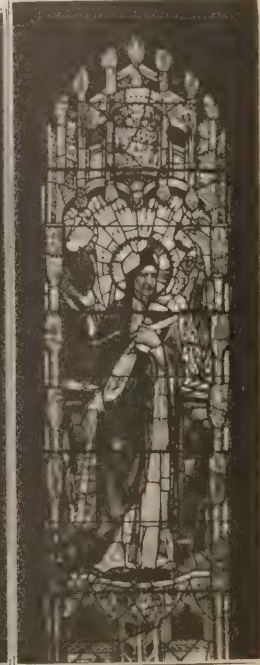
ST. IGNATIUS.



ST. ATHANASIUS.



ST. AMBROSE.



ST. COLUMBA.

NEW MEMORIAL WINDOWS, CHURCH OF THE ADVENT, BOSTON.

[See THE LIVING CHURCH, April 2d.]

CONVOCATION OF THE DISTRICT OF NEW MEXICO.

THE ANNUAL convocation of the missionary district of New Mexico, which includes that part of Texas west of the Pecos river, was held in St. John's Church, Albuquerque, on April 19th and 20th. The Rev. Harvey M. Shields of Dawson, N. M., preached the sermon at the Holy Eucharist. The service concluded, the Bishop called the convocation to order. Much work was done and much good is looked for from this convocation. All the clergy resident in the district were present at the sessions of convocation or at some of the services. The usual committees were appointed. The Bishop's address was helpful and practical and dealt with almost every detail of the work in the district. The reports from the various committees show that though encountering many difficulties the Church is yet going ahead, lengthening her cords and strengthening her stakes.

The appointments and elections resulted as follows: Council of Advice: The Rev. Henry Easter, El Paso, Texas, president; the Rev. W. E. Warren, Albuquerque, N. M.; Mr. J. Stoney Porcher; Mr. D. Pope-Holland, El Paso, Texas. Chancellor, the Hon. L. B. Prince, Santa Fe, N. M.; registrar, Dr. W. S. Harroun, Santa Fe, N. M. Examining chaplains: The Rev. J. S. Moore, Las Vegas, N. M.; the Rev. W. E. Warren, Albuquerque, N. M. Secretary of convocation, the Rev. J. S. Moore, Las Vegas; treasurer of convocation, Mr. William J. Johnson, Albuquerque, treasurer of the district, Mr. R. J. Palen, Santa Fe. Deputies to General Convention: the Rev. W. E. Warren, the Hon. L. B. Prince; Alternates: the Rev. Henry Easter, the Hon. William J. Mills. Archdeacon, the Rev. W. E. Warren, St. John's Church, Albuquerque.

In connection with convocation very in-

teresting services were held. On Tuesday afternoon the Rev. Henry Easter addressed the local branch of the Woman's Auxiliary, and in the evening a laymen's service was held, when addresses were delivered by Mr. Floyd Morrisette of Belen and Mr. Percy A. Ross of Albuquerque. The Hon. L. B. Prince was unavoidably absent and so his place was filled by the Rev. Hunter Lewis, who told of his work among the students at Mesilla Park. Much enthusiasm was aroused at this meeting. On Wednesday afternoon a meeting was held in the interests of the Sunday school. The speakers were the Rev. L. W. Smith, the Rev. F. W. Pratt, the Rev. Henry Easter, the Rev. J. S. Moore, and the Bishop. Convocation adjourned on Wednesday afternoon to meet next year on May 2d and 3d at Roswell, N. M.

THE LEAVEN OF THE CHICAGO MISSIONARY CONGRESS.

ON SUNDAY, May 8th, the vestry of St. John's Church, Jersey City Heights (diocese of Newark), held an informal meeting following the rector's report of the Missionary Congress at Chicago and voted to ask the Board of Missions to designate the Rev. William J. Cuthbert, who for five years was a member of St. John's Sunday school and is now working in Tokyo, Japan, as the representative of that parish. This the Board has done. The salary of \$1,650 is \$650 more than the St. John's apportionment, but the efforts of the dozen or more parish guilds will not be deflected from their various kinds of missionary work. St. John's has also for the first time paid her full apportionment for diocesan missions (\$393) this year, in addition to assisting the parochial chapel of St. Stephen's. Three vestrymen are heading a "King's Business" committee of laymen: Messrs. George T. Smith and George A. McIlroy as di-

rectors and ex-Congressman Marshall Van Winkle, who attended the Chicago Congress with the rector, Rev. George D. Hadley, as the executive chairman. This committee will keep the men informed concerning Church matters.

A NOTABLE COLORED CONFIRMATION CLASS.

THE PRIEST in charge of Emmanuel (colored) Church, Memphis, Tenn. (the Rev. E. T. Demby), celebrated the eleventh anniversary of his ordination to the priesthood on the Sunday after Ascension. At the early celebration more than two-thirds of the communicants received, and at the High celebration the church was quite full. The crowning event of the day was the visitation of the Bishop at vespers, when the priest presented for confirmation a class of eighteen. In the class there were two doctors, a dentist, a stenographer and book-keeper, the president of a bank, a student, two domestics, a bank cashier, and nine school children. Seven of the class were Methodists, one Congregationalist, one Roman Catholic, one Baptist, and nine of the Church.

ANNUAL MEETING, RHODE ISLAND SERVERS' LEAGUE.

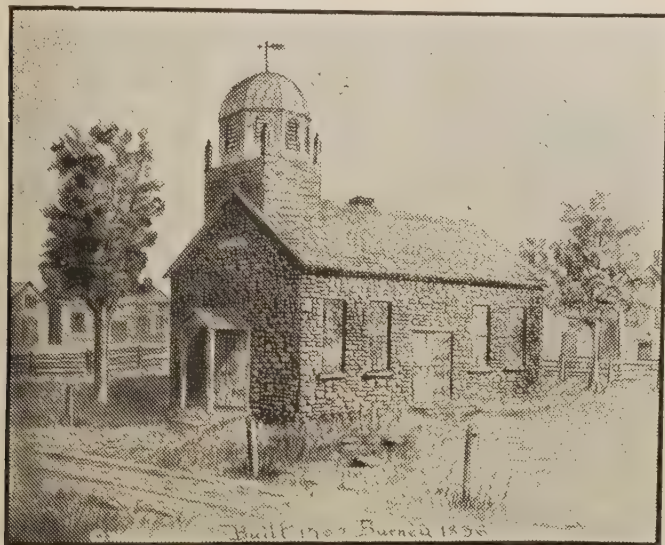
THE THIRD annual service and business meeting of the Rhode Island Diocesan League of Servers was held in Trinity Church, Bristol, on Tuesday, May 10th. The service was held at 8:15. After the sermon, which was preached by the Rev. A. G. E. Jenner of St. Stephen's, Providence, a solemn procession took place, participated in by sixty-seven persons. The Rev. W. A. Trotter, superior of the league and rector of the parish, officiated in cope. Incense and processional torches were used. There were present of the clergy

besides the officiant and preacher the Rev. Messrs. Herbert S. Dana, Henry Bassett, and B. Stewart Bert. A business meeting and collation in the parish house followed the service.

ST. JOHN'S CHURCH, JOHNSTOWN, N. Y.

PLANS HAVE been accepted for a new parish house and for extensive changes to the fabric of the historic old St. John's Church, Johnstown, N. Y. The improvements to be made to the church consist of a recess chan-

cel 36 feet long and 24 feet wide with a fine Gothic arch, and two new windows, one on each side of the main chancel. The organ, which is now in the rear of the church, will be placed in the chancel and accommodation will be afforded for a vested choir. A new heating plant and electric lighting will also be installed, an oak floor laid, and the interior will be redecorated throughout. The parish house will be built with two stories and a basement. In the basement there will be a large kitchen and hall, while on the first floor will be a chapel, sacristy, and choir room. On the second floor there will be a room 50x30 feet which can be divided into three class rooms by sliding partitions. The building will be of stone, and the parish house together with the church, which it will adjoin, will make an imposing appearance.



THE SECOND ST. JOHN'S CHURCH, JOHNSTOWN, N. Y.

cel 36 feet long and 24 feet wide with a fine Gothic arch, and two new windows, one on each side of the main chancel. The organ, which is now in the rear of the church, will be placed in the chancel and accommodation will be afforded for a vested choir. A new heating plant and electric lighting will also be installed, an oak floor laid, and the interior will be redecorated throughout. The parish house will be built with two stories and a basement. In the basement there will be a large kitchen and hall, while on the first floor will be a chapel, sacristy, and choir room. On the second floor there will be a room 50x30 feet which can be divided into three class rooms by sliding partitions. The building will be of stone, and the parish house together with the church, which it will adjoin, will make an imposing appearance.

John's was the first church built north of the Newbank river in the (then) province of New York.

THE CHURCH HISTORICAL SOCIETY.

THE Church Historical Society has been formed in Philadelphia for the purpose of the preservation and publication of historical documents connected with the Church, the investigation of its history, and the development of interest in all relevant historical research. It proposes, also, to make collections of books, pamphlets, pictures, and other articles of value for their association with the history of the Church. In the fulfillment of its purpose it will hold periodical meetings at which addresses on subjects of Church historical interest will be delivered. At a meeting of the society held on May 17th an address was delivered by the Rev. Joseph Cullen Ayer, Jr., Ph.D., Professor of Ecclesiastical History in the Philadelphia Divinity School, on "Innocent III," after which an election of officers for the ensuing year was held.

NATIONAL CONFERENCE OF CHURCH CLUBS.

THE EIGHTEENTH annual conference will be held at Portland, Maine, June 7th and 8th. The Church Club of the diocese extends to all members of Church clubs, whether delegates or not, an invitation to attend the dinner and other entertainments. The sessions of the conference will be open to all. The principal events of the programme are as follows:

FIRST DAY—TUESDAY, JUNE 7TH.

9:00 A.M.—Celebration of Holy Communion in St. Luke's Cathedral, State Street; Address by the Bishop of Maine.

10:30 A.M.—Assembly in Cathedral Hall, Cathedral Grounds; Annual address by the president, Mr. James M. Lamberton of the Church Club of the diocese of Harrisburg; Appointment of committees.

11:00 A.M.—Address, "The Church at Work Socially," Mr. Clinton Rogers Woodruff of the Church Club of Philadelphia.
2:15 P.M.—Annual report of the secretary and treasurer, Mr. Charles F. Chase of the Church Club of the diocese of Connecticut.
2:45 P.M.—Address, "What the Church Can Do for our Colleges," Prof. Kenneth C. M. Sills of the Church Club of the diocese of Maine.
7:00 P.M.—Reception and dinner, by the Church Club of the diocese of Maine, to delegates and visiting members at Riverton Park Casino.

SECOND DAY—WEDNESDAY, JUNE 8TH.

9:30 A.M.—Reports of committees and election of officers.

10:00 A.M.—"Christian Missions in the Twentieth Century," Mr. James A. Waterworth of the Church Club of St. Louis; Discussion by Mr. Burton Mansfield of the Church Club of the diocese of Connecticut, and Mr. George Gordon King of the Church Club of New York and treasurer of the Board of Missions.

The headquarters will be at the Congress Square Hotel.

NEW CHURCH OPENED AT HOLLIDAYSBURG, PA.

THE CONGREGATION of the Holy Trinity Church, Hollidaysburg, Pa., has completed the erection of a handsome church edifice, fashioned out of native stone, with a seating capacity for nearly 200, at an approximate cost of \$16,000. The edifice was formally opened for divine service on Tuesday afternoon, May 10th, by the Bishop of the diocese, the Rt. Rev. Dr. Darlington, assisted by several of the clergy. Brief addresses in keeping with the occasion were also delivered by the Ven. Alexander McMillen, the Rev. Leroy F. Baker of Selins Grove, George N. Reynolds of Lancaster, treasurer of the Board of Missions, Rev. Lewis Nichols, Rev. George I. Browne, and Rev. J. W. Diggles. One of the most effective addresses was made by the Rev. Robert F. Gibson of Trinity Church, William-



HOLY TRINITY CHURCH, HOLLIDAYSBURG, PA.

port, a grandson of the Rev. William Gibson, who ministered to Presbyterian congregations near Hollidaysburg forty years ago.

The church has received many gifts. One of the most generous donors was Washington R. Roebling of New Jersey. Mrs. Charles M. Schwab gave a communion set. The donors of windows were Judge Thomas J. Baldrige, George W. Williams, James W. Gromiller, Frank Glessner, T. H. Suckling, William McKillip, and John B. Small. Gold and silver alms-basins were given by Mrs. Louis Lippman of Altoona. A brass eagle lectern is a memorial to Alice Glessner Smith, whose death was the first one in the congregation. The cement walks around the edifice were contributed by Burgess Edgar, Hale Jacobs, John B. Elliot, and Joseph B. Condron.

The success of the building project was largely due to the efforts of thirty-five young men of Hollidaysburg, representatives of several religious faiths. The rector is the Rev. Harry Oswald Nash. Under the direction of Mr. Nash, a boys' night school has been opened, to give free tuition in commercial branches to poor boys, and an industrial school, to teach girls needlework and painting. Both schools are well attended by pupils, and will be conducted in the basement of the new church.



ST. JOHN'S CHURCH, JOHNSTOWN, N. Y.
THE PRESENT STRUCTURE.

DIOCESAN AND OTHER CHURCH CLUB MEETINGS.

THE ANNUAL meeting and dinner of the Church Club of the Diocese of Harrisburg was held at the Logan House, Altoona, Pa., on Wednesday evening, May 11th. The following officers were elected: President, George N. Reynolds, Lancaster; vice presidents, James M. Lamberton, Harrisburg, and John C. Schmidt, York, from the Archdeaconry of Harrisburg; Harry S. Knight, Sunbury, and Hugh B. Meredith, M.D., Danville, from the Archdeaconry of Williamsport; and Edward D. Nelson and Cecil A. Preston, Altoona, from the Archdeaconry of Altoona; secretary and treasurer, Frank C. Angle, Danville. Delegates were also elected to the National Conference of Church Clubs. Over a hundred members and guests sat down to dinner. The Bishop of Pittsburg was the first speaker, and delivered a "greeting from our elder sister." The Health Commissioner of Pennsylvania, Hon. Samuel G. Dixon, M.D., made an interesting address upon "Public Health," after which James M. Lamberton, president of the National Conference of Church Clubs of the United States, gave an account of the recent men's national Missionary Congress at Chicago. John W. Wood, New York, the secretary of the Domestic and Foreign Missionary Society, spoke forcefully upon "Missions and the Laymen's Missionary Movement." The last speaker was the Bishop of the diocese, the Rt. Rev. Dr. Darlington, who spoke briefly but helpfully upon the duties of both clergy and laity.

THE PRE-CONVENTION meeting of the Church Club of the diocese of New Jersey was held in Trenton at the Trenton House in Monday evening, May 9th. The president of the club, Mr. John N. Carpender of New Brunswick, presided. At the business meeting three new members were elected. At the dinner which followed there were present sixty-three members and guests. The speaker of the evening was the Rev. Lawrence B. Ridgely, dean of the Divinity School of Boone University, Wuchang, China. His address was upon the Church in China. It was a clear statement of religious conditions, comparing the status and work of Roman and Anglican Catholics and of Protestants, and taking a very hopeful view of future prospects and opportunities for Anglo-Catholics in China. The Bishop of the diocese was present, and gave a brief address on the social benefit of the Church Club.

THE BISHOP GILBERT SOCIETY of the Minnesota state university held its annual banquet at the parish house of Holy Trinity Church, Minneapolis, on the evening of May 11th, the president of the university being the guest of honor. Guy Meeffe, president of the society, acted as toastmaster and introduced first the Rev. Stanley Kilbourne, who extended a cordial welcome to those present. Toasts were responded to by H. A. Daum of the college of engineering and by B. F. Kepner of the school of chemistry. The Rev. T. P. Thurston spoke of the life and work of Bishop Gilbert. The Rev. James Freeman addressed the men upon "The Church and Its Relation to Social Activities." The president of the university closed the programme, mentioning his relations with Bishop Gilbert and emphasizing the importance of the work which the Church can do. He assured the men of his interest in and sympathy with religious work at the university.

A CHURCH CLUB of men has recently been organized in Macon, Ga., to include the men of both parishes. They met for a banquet and complete organization in the parish house of Christ Church on the evening of May 10th. Addresses were made by Mr. O. A. Coleman of St. Paul's Church, Mr. W. M. Bairman of Christ Church, and Rev.

Messrs. Lee and Bunting, followed by Bishop Nelson, who gave some echoes of the national Laymen's Missionary Congress just concluded in Chicago. Officers were elected: Mr. William E. Martin, Jr., president; Dr. Charles C. Harrold, secretary-treasurer; the Bishop of Atlanta was elected an honorary member. The date fixed for the next meeting was November 8th.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

THE CORNERSTONE of the new parish house for Zion Church, Oconomowoc, Wis., of which a description of the plans was printed in these columns on March 26th, was laid on Wednesday, May 11th, in the presence of a large congregation. Among



LAYING OF THE CORNERSTONE FOR PARISH HOUSE, ZION CHURCH, OCONOMOWOC, WIS.
[PHOTO BY VAN MUNGER, OCONOMOWOC.]

the clergymen who participated were the rector, the Rev. John White, Canon St. George, and the Bishop of Milwaukee. The usual articles were deposited within the stone. After the service, which was followed by a luncheon, Bishop Webb made a congratulatory speech, and was followed by Mr. B. G. Edgerton, who in a happy manner told of the need of such an institution as the parish house and what it meant to the Church and to the city.

A CONTRACT has been given by the vestry of St. Peter's Church, Morristown, N. J., for a new organ. It is to be completed by September 1st and is to cost about \$12,000. The congregation has awaited the completion of the church edifice before securing the instrument, the building scheme, now completed and paid for, involving an expenditure of \$274,000, including building and equipping the church, \$173,000; rectory, \$32,000; church tower, \$69,000.

THE CONTRACT for the erection of the new building for St. Augustine's parish, South Lawrence, Mass., has been awarded and the work will be begun at once. The new building will be joined to the church so that the two can be thrown into one. The basement will be finished at once so that the rapidly growing Sunday school can be accommodated. Of the \$15,000 needed for the new church \$13,000 is now in hand.

A NEW CHURCH is to be built on the west side of the city of Richmond, Va., for the congregation of St. James' Church, owing to the fact that the business district has almost surrounded the present edifice. A large lot has been secured at the corner of Franklin and Birch streets, in a section which is being settled up rapidly.

PLANS HAVE been drawn for the immediate erection of a two-story parish building

to cost \$3,000 for St. James' Church, Irvington (Baltimore), of which the Rev. Leslie E. Goodwin is priest in charge.

ST. JOHN'S CHURCH, College Park, Ga., has been so successful in its financial management that the church is now completely furnished and its extension by the addition of a transept and chancel is proposed in the near future.

EMMANUEL CHURCH, Athens, Ga., which now possesses a handsome stone church and most complete rectory, has in view the building of a large and suitable parish house, for which a considerable sum of money has been secured.

IN TRINITY PARISH, Wilmington, Del., ground has been broken for the new parish

building, and with the money for it in hand or subscribed the work will go forward promptly.

THE PERSEVERING efforts of the Rev. J. J. P. Perry have resulted in the erection of a commodious rectory at Decatur, Ga.

MEMORIALS AND BEQUESTS.

THE GREAT Morgan memorial window was dedicated in Christ Church, New Haven, Conn., on Thursday, May 5th, the address being made by Bishop Brewster. The window is one of the finest in the state, and is a memorial to the late Rev. George Brinley Morgan, D. D., for many years the rector of the parish. It represents the *Te Deum*. In the center is the throne, surrounded by angels, and the rest of the space is taken up with representations of various saints and martyrs in the early Church. A feature is the absence of tabernacle work, the background of the new window being of deep blue, to represent the heavens.

AMONG THE numerous bequests of the late Mrs. Ida A. Richardson of New Orleans, La., are the following: To St. Anna's Asylum, \$20,000; the Children's Home of the Protestant Episcopal Church, \$2,000; Christ Church, \$5,000; St. Paul's Church, \$5,000; St. Luke's Church (colored), \$2,000; Aged and Infirm Clergy of Louisiana, \$5,000; Louisiana branch of the Woman's Auxiliary, \$1,000; Parish Aid Society of St. Paul's Church, \$1,000; Frances Joseph Colored Industrial School, \$5,000; all in New Orleans. In addition she leaves \$10,000 to the Virginia Theological Seminary and \$5,000 for the work among the Sioux Indians.

LAST PALM SUNDAY a new reredos in three panel Gothic and build of handsome quartered oak was blessed in Trinity Church, a chapel of St. John's parish, Poultney, Vt.

It was erected to the memory of the late rector of the parish, Charles Trask Lewis, priest. The altar, built in the lifetime of Father Lewis, and under his personal oversight, is of the same material and in harmonious design; so that the completed structure forms a pleasing addition to the furnishings of the sanctuary.

AT THE FIRST service of Ascension Day, at Trinity Church, Rock Island, Ill., on the fifth anniversary of the present rector, the Rev. Granville H. Sherwood, two Eucharistic and two seven-branched candlesticks were placed on the altar and blessed. They are the gift of a parishioner, Mr. John Mager, and the beauty of the gift is enhanced by the fact that the donor made them with his own hands. They are a memorial to the last rector, the Rev. Dr. R. F. Sweet, who was in charge of the parish for twenty years, and each candlestick bears an inscription to that effect.

A VERY handsome litany desk has been placed in Trinity Church, Columbus, Ga., by Mrs. Earle of Philadelphia, in memory of Miss Ella Russell, a communicant of Trinity, who died on July 7, 1907. It is described as a work of exceptional merit in heavy brass.

A PEAL of four bells has been presented to St. Luke's Church, Easthampton, L. I. The bass has this inscription: "This Peal of Bells was presented to St. Luke's Church by Mr. and Mrs. Edward Truesdale Cockroft. The Rev. Oscar F. R. Treder, rector. Easthampton, L. I., 1910."

CHURCHMEN AT PENNSYLVANIA STATE COLLEGE.

AMONG 1,417 students at the Pennsylvania State College, Centre County, Pa., our Church has this year 76 communicants representing the dioceses in the State as follows: Pennsylvania 23, Pittsburgh 21, Bethlehem 17, Harrisburg 15. Among 150 members of the faculty and their families we have 23, and among 1,500 townspeople two communicants, a total of 101 besides a few baptized members; and no church and no clergyman within twelve miles.

Within three years the growth of the college and of the town has been such that five other religious bodies, including the Roman Catholics, have decided to build churches ranging in cost from \$10,000 to \$35,000 each.

Four years ago members of the college faculty and their families organized St. Andrew's mission, choosing this name in honor of the College chapter of the Brotherhood of St. Andrew. For the erection of a chapel here subscriptions and cash have been obtained within the mission to the amount of \$1,000 and from outside sources assurances which aggregate \$750. Encouraged by the Bishops in the State and by action of the recent convention of the Harrisburg diocese, an effort is being made to raise at least \$10,000.

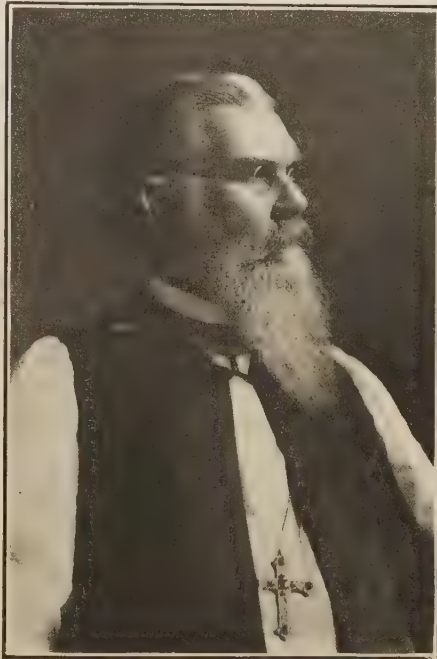
CLERGYMEN'S RETIRING FUND SOCIETY.

THE Clergymen's Retiring Fund Society held its semi-annual meeting at the Church Missions House, New York, on May 13th, the Bishop of Long Island in the chair. The report of the financial secretary, the Rev. Dr. Henry Anstie, brought out these facts of general interest: The current receipts for the last six months, exclusive of legacies, have been \$3,086.72 more than for the corresponding period of last year. The total cash receipts have been \$27,151.51, besides \$8,200 received in the form of securities for the permanent fund. Additions to that fund have been made amounting to \$18,300, so that it now stands at \$303,700. The late Rev. Thomas E. Pattison of Baltimore left

a legacy of \$1,000 to the society, and also made it his residuary legatee. From his estate \$10,815.11 has been received. The present membership is 805, including 49 of the Bishops. Annuities to the amount of \$18,878.41 were paid at the last annual period. The increasing ability of the society to benefit those who chose to connect themselves with it is a matter of congratulation to the Church at large.

BISHOP GRAY'S FIFTIETH ANNIVERSARY AS PRIEST.

FIFTY YEARS ago, on the Feast of the Ascension, the Rt. Rev. William Crane Gray, D. D., Bishop of Southern Florida, was ordained priest, and the day was appropriately observed at St. Luke's Cathedral, Orlando.



RT. REV. WILLIAM CRANE GRAY, D.D.,
Bishop of Southern Florida.

Six clergymen were present besides the Bishop, who was the celebrant of the Holy Mysteries. The Bishop presented to the cathedral a handsome brass processional cross, suitably inscribed, and having riveted to the center a large seal of the jurisdiction of Southern Florida, to commemorate the event. After the processional, in which the cross was carried for the first time, the Bishop made a few remarks. "During this half century," he said, "I have tried to place upon all my work the sign of the cross. Not merely the churches built under my supervision, but also schools and hospitals and whatever else I have built, are all surmounted with the cross, and so today I wish to present to the Cathedral of St. Luke this cross, which I shall now bless." The Bishop then blessed the cross, signing it with the sacred sign. Morning prayer and the Holy Eucharist followed, the Bishop preaching an Ascension sermon.

DEATH OF TWO PRIESTS.

THE REV. CHARLES ELIZUR BARNES died at his home in Dorchester, Boston, Mass., on May 11th. He was born at Hartford, Conn., on July 16, 1847, the son of Elizur and Grace B. Barnes, and his father was one of the pioneer railroad contractors of the country. As a boy Mr. Barnes went to Boston and in time studied for the ministry at the Episcopal Theological School.

He was ordained deacon in 1885 and priest in 1886 by Bishop B. H. Paddock. His first charge was at New Bedford (St. James' Church) and later he became interested in missionary work at Grove Hall, a section of Dorchester, and subsequently worked with success toward building up the missions at Walpole and Foxboro. For a time he gave his services at St. Ann's Church in Dorchester. Mr. Barnes gave close attention to stenography, with the result that he soon gained an enviable reputation as a court stenographer. In this connection he was associated with some of the most famous court cases in Massachusetts. In 1903 he was obliged to give up this work owing to a trouble with his right arm. For several years past he has been associated with the

Rev. George J. Prescott, rector of the Church of the Good Shepherd, Boston. At the funeral, which was held two days later at this church, Bishop Lawrence officiated, and the body was taken to Harmony Grove cemetery, Salem, for interment.

THE BISHOP of Wyoming received a telegram on the 11th instant conveying the sad news of the death of the Rev. HENRY U. ONDERDONK, M. D., rector of St. Luke's Church, Buffalo, Wyo. Although the Bishop took the midnight train for Buffalo, he was unable to reach there in time for the funeral, which was taken by Rev. W. H. Sparling, who has temporary charge of Sheridan. Dr. Onderdonk was a graduate of Middlebury College, Vermont, and was ordained to the diaconate by Bishop Graves in 1900 and to the priesthood three years later. He had been in very poor health for a long time, so that he had been able to conduct but few services; but he had greatly endeared himself to the people of Buffalo.

NOTABLE EVENT AT MIDDLE HADDAM, CONN.

AN INTERESTING event in the history of Christ Church, Middle Haddam, Conn., was the celebration on Sunday, May 7th, of its 125th birthday. The Rev. W. A. Waterbury is the minister in charge of this venerable parish. Bishop Brewster was present and

administered confirmation. It is interesting to note that Dean Hart of the Berkeley Divinity School, who made the historical address, was the preacher at the centennial of the church twenty-five years ago. The earliest records of the parish have unfortunately been lost. Services were held as early as 1770 by the Rev. Matthew Graves. The first church, of very modest size, was built in 1772. The parish was organized in 1785, and the present church building was erected about 1787, and completed in 1798. The Rev. Abraham Jarvis, afterwards Bishop of Connecticut, was at one time the rector. Three of its ministers have been professors in the Berkeley Divinity School: Dr. Davies, afterward Bishop of Michigan; Dr. Binney, and the Rev. S. R. Colladay. The Rev. F. D. Harriman, well known throughout the Church, was the rector at the centennial celebration. An attempt is being made to increase the endowment of this old parish, and at the anniversary service just held \$225 was added to the fund.

St. John's Church, East Hampton, has been consecrated by Bishop Brewster. This is served by the Rev. W. P. Waterbury, minister in charge at Middle Haddam.

CHURCH DEDICATED IN TRENTON, N. J.

THE NEW St. John's church, Trenton, N. J., was opened with a service of dedication by the Bishop of the diocese on the eve of Ascension Day. This building is the result of the founding several years ago of a mission by the Rev. Edward Jennings Knight, then rector of Christ Church, Trenton, and later, for the short time until his death, Bishop of Western Colorado. A beginning was made with services in a store. A lot was purchased later, upon which was erected a small wooden building, which until recently served as a chapel and Sunday school room. The new building is situated upon another and better site in a rapidly developing residential part of Trenton, called Hamilton Terrace. The building is of brick, accommodating about 225, with a basement suitable for many parish purposes. There is a central tower, through which is the main entrance. The chancel recess is formed by vestry and organ room, with a sanctuary in the form of an octagonal apse. The edifice is well furnished with oak pews and choir stalls, the latter formerly used in Christ Church. The altar, Bishop's chair and altar vestings are the gift of Christ Church. The altar cross, Eucharistic lights, altar desk, cruets, and pyx are all memorials, most of them of Bishop Knight. The prospects of this mission are very bright. It is under the direction of the Rev. Robert W. Trenbath, rector of Christ Church, and services are maintained by his vicar, the Rev. Samuel Norris Craven.

CONVOCAION OF THE DISTRICT OF SALINA.

THE EIGHTH annual convocation of the missionary district of Salina met at Grace Church, Hutchinson, Kan., May 9th and 10th. The Bishop presided. All the resident clergy of the district were present except the Rev. J. P. Lytton, who is in Christ hospital, Topeka; the Rev. J. O. Babin, who had met with an accident while traveling on a freight train, and the Rev. Charles Maltas, who was called home just after his arrival by the death of a parishioner. The opening meeting was a missionary rally, on Monday evening. An address was made by the Rev. H. Percy Silver, secretary of Department of the Southwest. He spoke on the general subject of missions, with especial reference to foreign missions. The Bishop introduced the newly-appointed Archdeacon,

the Rev. E. F. Wilcox, who spoke of his plans for work. On Tuesday there was an early celebration of the Holy Communion, and Morning Prayer was said, with a sermon by the Rev. Percy T. Fenn, D. D., rector of St. John's Church, Wichita. At the business session it was voted to ask the Board of Missions to increase the apportionment for the district from \$400 to \$600. Deputies to the general convention were elected, as follows: Clerical—Rev. L. R. Benson, alternate, Rev. G. B. Kinkead. Lay—Mr. W. S. Grosvenor. Mr. Edward T. Haug, alternate. Delegates to the missionary council: Clerical—Archdeacon Wilcox. Rev. G. B. Kinkead, Rev. W. N. Colton. Lay—Messrs. Charles Calkin. T. B. Marsh, E. A. Hiller and J. U. Brown. As officers of the district the following were elected: Treasurer, Mr. E. R. Grant of Kingman; Registrar, Dean Masker; Chancellor, Hon. Houston Whiteside of Hutchinson. The annual meeting of the Woman's Auxiliary was also held on Tuesday and was addressed by the Rev. H. Percy Silver. On Tuesday evening a reception was given by Mrs. Rhys R. Price at her home, which was attended by the delegates and many members of the parish.

Some portions of the thoughtful address of the Bishop will be printed in next week's issue.

MASSACHUSETTS S. S. WORKERS MEET.

THE SOUTHERN branch of the Massachusetts Sunday School Union held a meeting at Swansea on May 7th which was largely attended. There was a meeting first in the church, conducted by the Rev. J. Wynne Jones, and this was followed by a session in the town hall. Among the reports submitted was one relating to the improved condition of the Sunday schools, wherein it was shown that in the 175 Sunday schools of the diocese there are 32 paid teachers. The Rev. Carlton P. Mills, diocesan educational secretary, made an address in which he stated in regard to the church attendance of Sunday school children that instead of expecting the children to go to church with their parents he would have the parents go with the children; that there be a service which the chil-

dren would enjoy and where they would worship reverently. The following officers were elected: President, the Rev. Francis B. Boyer; secretary-treasurer, the Rev. Linden H. White; delegate to the Board of Education, the Rev. Chauncey Blodgett; Executive Committee, the above, the Rev. J. Wynne Jones, and William H. Bly.

CORNERSTONE FOR ST. MARY'S SCHOOL, MT. ST. GABRIEL.

IN SEPTEMBER, 1909, St. Mary's School, 6-8 East Forty-sixth street, New York, and St. Gabriel's School, Peekskill, N. Y., were consolidated under the title of St. Mary's School, Mount St. Gabriel. New buildings are in process of erection at Peekskill, of which the cornerstone will be laid by the Bishop of the diocese on Wednesday afternoon, May 25th. The Sisters of St. Mary extend a cordial invitation to all who are interested in their work of Christian education. The clergy are requested to bring surplices. There will be special cars on the train leaving the Lexington Avenue Terminal at 1:35 P. M., May 25th, and also on the train returning from Peekskill at 5:51 P. M.

DEATH OF MRS. A. D. COLE.

THE DEATH of the widow of the Rev. Azel D. Cole, D.D., occurred at Tokyo, Japan, on April 22d. Mrs. Cole was considerably past her ninetieth year. Nashotah students of thirty to sixty years ago, when Dr. Cole was president of Nashotah, will easily call to mind the cheerful presence of his wife. Dr. Cole succeeded Dr. James Lloyd Breck as president of Nashotah in 1850, and continued as such till his death in 1885. He was one of the finest specimens of the pioneer in the Catholic Movement, and was one of only two deputies to the General Convention of 1877 who supported Dr. deKoven in his initial move for the "change of name." The votes of Dr. deKoven and Dr. Cole carried the diocese of Wisconsin for that measure—the only diocese that took such a position at that early day. Mrs. Cole has made her home, in recent years, with her son-in-law, Bishop McKim, in Tokyo. She is survived by two daughters, Mrs. McKim and the wife of the Rev. George Wal-



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lace, professor in Trinity Divinity School, Tokyo. It is presumed that her body will be interred in the cemetery at Nashotah beside her husband's.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Aid for Orphans—Subscriptions for Nelson Hall.

TO SUPPLY much needed assistance to the Appleton Church Home at Macon for orphan girls, upon which the demands are constantly increasing, the Appleton Church Home Aid Society has been organized, having its central chapter in Christ Church, Macon, with branches all over the diocese. It is hoped by this means to add greatly to the endowment, which is totally insufficient for the support of forty children and the Sisters of the home.

THE REV. J. J. P. PERRY in Atlanta and the Rev. J. J. Lanier in Macon and other cities are meeting with success in securing subscriptions for Nelson Hall, the school for girls proposed to be erected in Atlanta shortly. Mr. Lanier has been appointed to deliver the Reinecke lectures at the Virginia Theological Seminary this year.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Marcellus W. A. Annual Meeting.

THE ANNUAL meeting of the Woman's Auxiliary of St. John's Church, Marcellus, was held on May 4th. The treasurer's report showed gifts in money for the year of \$76 and boxes valued at \$88. Mrs. W. J. Bennett was elected president, Mrs. Gallup vice-president, and Mrs. Reed secretary and treasurer. A tribute to the memory of Miss May Clift was prepared and read by Mrs. W. T. Case.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Meeting of Middle Convocation.

THE SPRING meeting of the Middle convocation of the diocese was held in St. Paul's Church, Hillsboro, on May 10th-12th. There were present the Bishop and the following clergymen: The Rev. James A. Mitchell (dean), the Very Rev. E. R. Rich, D.D., the Rev. Dr. Davies, the Rev. Dr. Sutton, the Rev. J. G. Gantt, the Rev. W. Y. Beaven, the Rev. W. B. Stehl, the Rev. J. F. Kirk and the Rev. W. N. Weir. Regular services were held each day, and despite the inclement weather good congregations assembled. A very interesting feature of the Wednesday evening service was the dedication of a handsome brass altar desk, given by the children of the Sunday school in loving memory of their late rector, the Rev. George F. Beaven.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Cathedral Struck by Lightning—Other News.

DURING a severe electrical storm which visited Louisville on the evening of Wednesday, May 11th, the steeple of Christ Church Cathedral was struck by lightning. Part of the slate roof was knocked off and the cornice damaged; the loss, however, is fully covered by insurance.

THE GRADUATING exercises of the nurses of the Training School of the Norton Memorial Infirmary, a Church institution in Louisville, were held at the Woman's Club on Wednesday evening, May 11th. Bishop Woodcock was present, delivered an address and awarded the diplomas.

THE REGULAR quarterly meeting of the Executive Board of the Woman's Auxiliary was held on Thursday morning, May 12th,

at St. Thomas' Mission, Louisville. The custodian of the United Offering reported that considerably over \$1,000 is already in bank for that purpose, so that by October the diocese will have made a substantial increase in the amount sent to the last triennial.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Bequest to Trinity Church, Hewlett, Sustained—Deaths Among the Laity.

THE Court of Appeals has handed down a decision sustaining a bequest made by Thomas Driscoll, who died at Woodmere, Long Island, October, 1907, made to the rector and vestry of Trinity Church, Hewlett, and thereby reverses the opinion of the supreme court. Mr. Driscoll left an estate certified to be about \$10,000. After directing the payment of just debts and funeral expenses, he directed that the residue of his estate be placed in trust with the church corporation for care of his burial plot.

JOHN C. CAIRE, born in Huntington, L. I., forty-five years ago, a prominent business man, died at that place Thursday, May 5th. Mr. Caire was a devoted member of St. John's parish.—MRS. CHARLES C. WADDEL, whose pen name was Louise Forslund, died May 2d at Brentwood, L. I., and was buried May 4th. The Rev. J. H. Prescott, rector of St. Ann's Church, Sayville, officiated.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop,
JOHN G. MURRAY, D.D., Bp. Coadj.

A Loss to the Church in Maryland—Memorial Painting Dedicated—Annual Meeting of the Bishop's Guild—Notes.

IN THE DEATH recently of Mr. James T. Woodward of New York, the Church in Maryland has lost a most loyal friend and benefactor. He made many gifts to Maryland institutions, notably to St. John's College at Annapolis, and also made generous contributions to many churches in Anne Arundel and Prince George's counties. Last year he gave to Severn parish, Anne Arundel county, certain bonds which will ensure it against financial trouble for many years. Only a few days before his death he notified Bishop Coadjutor Murray that he had made a further trust with the Mercantile Trust and Deposit Co. of Baltimore of \$2,000 for the benefit of the Chase Home, Annapolis, which, added to amount of trust previously made for same purpose, will give the home from this source a total annuity of \$250.

ON THE evening of May 6th a special service of dedication was held in St. Paul's chapel, Baltimore, in connection with the gift of a beautiful mural painting which has just been placed in the sanctuary there in memory of Charles Carroll Shippen, M.D. The chief address was made by Mr. John M. Glenn of

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when health dictates
something nourishing—
when bodily
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something sustaining
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New York, formerly of Baltimore, an intimate friend of Dr. Shippen.

THE ANNUAL meeting of the Bishop's Guild of Maryland was held at St. Paul's parish house, Baltimore, on May 12th. Bishop-Coadjutor Murray presided and made an address. The chief object of the guild is to raise money for the "Silent Church Fund," which helps the Bishop to maintain services in those churches in the diocese which otherwise would remain "silent." There are now on the roll of the Central Guild 365 members, of whom 205 are active and 160 honorary. There are also branches of the Guild at Gattsville and Towson, Baltimore county, and at Annapolis and West River, Anne Arundel county. During the past year \$1,035 (which will be increased to \$1,100) was raised for this work.

THE FOURTH INFANTRY, M. N. G., accompanied by about fifty members of the Fourth Regiment Veterans' Association, in dress uniform, attended service on the afternoon of the Sunday after Ascension Day at St. Mark's Church, Baltimore, and listened to a sermon by the rector, the Rev. William D. Gould, Jr., who is chaplain of the regiment. Besides the Fourth, each of the other regiments of the Maryland National Guard now has as its chaplain a clergyman of the Church.

HAROLD D. PHILLIPS, M.A., B.M., organist and choirmaster of St. Peter's Church, Baltimore, has resigned that position to become organist and choirmaster at St. Mary's Church, Hampden (Baltimore) and will enter upon his duties there September 1st.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Diocesan Auxiliary Meeting at Detroit.

THE THIRTY-FIRST annual meeting of the Michigan branch of the Woman's Auxiliary was held in St. John's parish building, Detroit, commencing Monday afternoon, May 2nd. Thirty-nine branches responded to roll call. Receipts for the year were \$4,215.83, with two boxes valued at \$1,236.22. In addition to the gifts of the Auxiliary, the Juniors contributed to pledges \$592, and to box work \$198, a marked increase over previous years. At 9:30 A.M. Tuesday in St. John's church a corporate Communion was held. Immediately after the service the Bishop made an address. The address of the president, Mrs. Frederic B. Stevens, was helpful and full of valuable suggestions. The Rev. W. S. Sayres, D.D., general missionary of the diocese, gave a short talk, and Deaconess Routledge of the Philippine mission spoke interestingly of her work. The Auxiliary has undertaken to raise a \$2,000 memorial to the Rev. Rufus W. Clark, and of this sum \$1,200 has been realized.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

"In Memoriam" — Changes in Diocesan Boards.

A MEMORIAL service for King Edward VII. was held in St. Luke's Church, Racine, on Whitsunday evening. The edifice was crowded, and a choir of 70 members rendered the music most impressively. The sermon was preached by the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill.

SEVERAL CHANGES and additions have been made in and to the official boards within the diocese. The Rev. Frederick Edwards succeeds the Rev. William Austin Smith as a member of the Standing Committee and the Rev. James Slidell succeeds Mr. Smith as its president. The Church Extension Board has added to its membership Messrs. T. L. Smith, George Gibbs, H. J. Dreher, Dr. A. B. Myers,

F. W. Sivyver, H. N. Ladlin, E. H. Hooker. Rev. Frederick Edwards, and Rev. George Heathcote Hills. The Commission of Social Service also has received from the Bishop the additional appointment of Messrs. George A. Chamberlain, Herbert N. Laffin, and Loyal Durand.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Anniversary of St. Paul's, Minneapolis — Clerical Gatherings—Diocesan Assembly of Daughters of the King.

ON THE Feast of the Ascension St. Paul's Church, Minneapolis, celebrated the thirtieth anniversary of its organization. Services were held in the morning and evening, the latter service being followed by a social reunion in the guild rooms. The rector, the Rev. T. P. Thurston, has just completed seven years as rector of the parish, and to-day it is the second strongest in the diocese.

THE TWIN CITY CLERICUS met at the Church of the Ascension, Stillwater, for its May session. A very interesting paper by the warden of the state prison, which is located at Stillwater, was read by the rector of the parish, the Rev. F. L. Palmer, on the subject "The Modern Prison." The thought of the paper was reformation, not retribution.

THE FABIBAUT Deanery held its spring meeting in All Saints' Church, Northfield, April 19th and 20th. In the afternoon of the 20th two excellent papers were presented, one by the Rev. George G. Bartlett of Faribault: "The Humor in the New Testament," the other on "Pragmatism," by Prof. Weigle of Carleton College. In the evening the topic "The Obligation of the Laymen to the Diocese" was introduced by the Rev. E. N. Schmuck of Owatonna, who was followed by the Rev. F. A. McElwain, the warden of Seabury, and the Rev. G. H. Mueller of Albert Lea.

THE DIOCESAN Assembly, Daughters of the King, held its twentieth annual meeting May 6th and 7th at St. Mary's Church, Merriam Park, St. Paul. The sessions commenced with a devotional service on Friday evening, followed by an address by the Rev. L. R. S. Ferguson. Next morning after the celebration of the Holy Communion by the rector of the parish, the Rev. G. H. TenBroeck, a business meeting was held, the president, Miss Hallie Jones, in the chair. The experiment of having a travelling secretary was found to be a good one, and Mrs. Du Shane of Merriam Park was elected for next year. Other officers for next year are as follows: President, Miss Hallie Jones; vice-president, Miss Grace Watts; corresponding secretary, Miss Ida Beard; recording secretary-treasurer, Miss Harriet Greene. Mrs. S. B. Purves was elected delegate to the convention in Cincinnati. Two papers were read at the afternoon session, one by Mrs. P. W. Jackson of Merriam Park on "Woman's Opportunity." The other was a relation of some personal experiences of Gethsemane Chapter by Miss Grace Watts. Bishop Gilbert Chapter hospitably entertained the visiting members.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

In Aid of Negro Education.

THE ANNUAL meeting of the Orange Guild of the American Church Institute for Negroes was held in the Church of the Holy Communion, South Orange, N. J., on Monday, May 11th. In money and boxes \$522 was raised by the guild during the year. An endowment in memory of the late Archdeacon Cameron, late rector of this parish, of \$250, was sent by his parishioners to St. Agnes'

HOW TO LOWER THE MEAT BILLS

Uncle Sam Comes to Our Relief With Suggestions For Meeting the Food Problem—Issues A Book of Recipes For Cheap Dishes.

Uncle Sam has come to the relief of those who are trying to cut down the cost of living. Many thousands of persons who claim that a certain amount of meat is a wholesome and normal part of the diet, are unable to cut down their meat bills because of a lack of knowledge as to how cheaper cuts of meats can be made appetizing and palatable.

With a view to providing the housekeepers of the country with practical suggestions along this line, the Department of Agriculture at Washington has prepared a manual of economy in meat cooking that contains much valuable information which will be issued free.

As a matter of fact, however, Uncle Sam's recipe book, in order to be of greatest practical value, should also contain a manual of healthful and wholesome substitutes for meat. If such a manual were issued Shredded Wheat Biscuit would no doubt occupy first attention in it, not only because it supplies more real tissue-building material than beefsteak or roast beef, but because of the great variety of wholesome and appetizing dishes that may be made with it. Shredded Wheat is the one whole wheat food which contains all the body-building nutriment of the whole wheat grain prepared in a digestible form. It is the whole wheat thoroughly cleaned, then steam-cooked, then drawn out into light porous shreds, then formed in biscuits and baked in hot ovens. In this way all the tissue-building material of the whole wheat is retained while the crispness of the shreds induces thorough mastication, which is the first process in digestion.

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Says the *Holy Cross Magazine*:

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Hospital, Raleigh, N. C. A conference on the best method of work to pursue for the coming year took place between Rev. Samuel H. Bishop, secretary of the New York Institute; Rev. Charles T. Walkley, rector of Grace Church, who presided over the meeting; Rev. William P. Taylor, rector of St. Paul's Church of East Orange, and Rev. F. Creswick Todd.

OHIO.

WM. A. LEONARD, D.D., Bishop.

The Summer School for the Clergy.

THE SESSIONS of the Summer School for the clergy of the Middle West, at Gambier, will begin on Monday, June 13th, and conclude at noon on Friday, June 17th. Some of those who have accepted places on the programme are Dean Sumner, Rev. Dr. Foley of the Philadelphia Divinity School, Rev. Dr. Breed, and Rev. Dr. Herman Page. The general subject will be "The Ministry for the Age," and special attention will be given to "Religious Pedagogy," "Social Service," "Pastoral and Parochial Problems" and "Psychotherapy." Clergy of the Middle West desiring to attend the school can have accommodations reserved for them at Harcourt School by addressing Dean Jones, Gambier, Ohio.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Death of Mrs. S. H. Peirce.

MRS. SUIVIAH HOWE PEIRCE, an ardent Churchwoman, passed to her reward on April 9th at the ripe age of nearly 90 years. She was born in Portland, Maine, and lived for many years in Boston, Mass., when, her husband and children being dead, she made her home with her nephew, the Rev. W. H. Lee, assistant pastor of a Presbyterian church at Seattle, until her death.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Pittsburgh Sunday School Institute Meets.

THE SUNDAY SCHOOL Institute of the Pittsburgh Archdeaconry held a Church School rally service on the afternoon of the Sunday after the Ascension, May 8th, at Trinity Church. Bishop Whitehead made an address of congratulation and encouragement, and the Rev. Dr. Hills spoke on the "Dignity and Worth of Sunday School Work." Banners were awarded to six Sunday schools which had attained ninety per cent mark of excellence. This rally was followed on Monday, May 9th, by conferences at St. Peter's parish house, extending over the time from 5 P. M. to 9:30, with an intermission for supper.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Notes of the Colored Work in the Diocese

THE COLORED WORK in the diocese is making good progress under the wise management of Archdeacon Hildebrand, who is untiring in his efforts.—MONDAY, May 9th, Rev. E. T. Demby of Emmanuel Church, Memphis, was tendered a reception at the rectory in honor of the eleventh anniversary of his ordination to the priesthood, and he received many gifts.—THE BISHOP is about to establish a school for the colored people in West Tennessee to take the place of the one in Nashville.—MISS KENNEDY of New York City, who is interested in the National League for the Protection of Colored Women, addressed a meeting in that interest recently in Calvary parish house, Memphis.—THE Rev. E. Thomas Demby delivered a lecture recently before the faculty and student body of Howe Institute (Baptist) on "Applied Sociology and Its Ethics." A place has been rented for holding the services of the Church for the colored people at Covington.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Brotherhood and Other Meetings — Other Diocesan News.

THE QUARTERLY mass meeting of the Boys' Brigade of America was held Sunday, May 15th, at Waugh Church. Rev. R. A. Curtis of St. Mark's Church, chaplain of the District of Columbia Division, conducted the service. The speaker was Lee McCung, treasurer of the United States.

A LARGELY attended meeting of the executive committee and the Brotherhood chapters of Trinity Church and St. Agnes' Chapel, Washington, was held at St. Agnes' Chapel on May 9th. Plans were adopted looking toward properly taking care of the expenses of the Local Assembly and encouraging reports were received of the general work of the two chapters.

WHITSUNDAY, the Church's birthday, was a "missionary Sunday" in St. Thomas' parish, Washington. At 11 A.M. the Rev. A. M. Sherman of China preached a sermon and at 8 P.M., instead of the usual service, there was a missionary meeting, when short, pithy addresses were delivered by the Rev. W. M. Morgan-Jones, Mr. Arthur S. Browne, Rev. Arthur M. Sterman and Mr. Joseph E. Thropp.

THE ANNUAL statement of the General Clergy Relief Fund to the diocese shows that from May 1, 1909, to May 1, 1910, the diocese of Washington received from the fund for its beneficiaries \$2,675. It also shows that 23 out of 104 churches contributed the sum of \$662.28 toward the support of the society. Of the 23 churches three of them contributed \$50 or more. There are 20 beneficiaries under the fund.

TRINITY PARISH, Washington (the Rev. R. P. Williams, rector), has started a campaign for an endowment fund. The vestry of the parish and the Union Trust Co. have just concluded an agreement whereby the latter becomes trustee of the fund for a period of not less than three years or for not more than twenty years. The amount must reach \$20,000 before the income becomes available for maintenance purposes.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Deaf Mute Services.

BISHOP MCCORMICK confirmed classes of deaf mutes on May 1st and 8th at Kalamazoo and Grand Rapids, nine in all. Well-



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attended combined services were held at Coldwater, Battle Creek, and Grace Church, Grand Rapids.

WESTERN MASSACHUSETTS. ALEX. H. VINTON, D.D., Bishop.

Springfield Convocation Meets at Dalton— Unusual Event in Prospect at Fitchburg.

SPRINGFIELD CONVOCATION held its May meeting on the 10th at Grace Church, Dalton. The Rev. J. F. Carter, the Dean of Convocation, presided. After luncheon the Rev. Arthur J. Gammack gave a talk on "A Study in Finance." Brief reports followed from the mission at Blackington, by Mr. Julian D. Hamlin, and on St. Mary's, Palmer, by Dr. Everett Flood. The subject of the addresses was "The Duty of the Church Toward Her Children of High School and College Age," and interesting talks were given by Professor Charles S. Baldwin of Yale University and the Rev. Charles L. Gomph, rector of Trinity Church, Bridgeport, Conn. In close connection with the main subject was the report of the Rev. Lyman P. Powell, rector of St. John's Church, Northampton, Mass., on the work done for the students of Smith College. Resolutions in memory of the late Rev. Dr. Arthur Lawrence and the Rev. John C. Tebbetts were passed by the meeting. Bishop Vinton was present. What particularly characterized this successful gathering was the strong churchly tone of the services and of all the papers and discussions.

CHRIST CHURCH, Fitchburg, is expecting a rather unusual event. On Trinity Sunday, May 22nd, Mr. Frank C. Wheelock and Mr. John F. Scott are to be ordained to the diaconate in the church in which they have been brought up in Christian living. Mr. Wheelock will be missionary in charge of St. Philip's Church, Easthampton, Mass., and Mr. Scott will become a member of the clerical staff of St. George's Church, New York City. On Easter day two altar vases were presented to this church by "The Altrurian," in memory of Josephine Mann O'Connell.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Commencement Week at Hobart College.

COMMENCEMENT WEEK at Hobart College, Geneva, will cover five days this year instead of the customary four. The exercises will begin on Sunday, June 12th, and conclude on the Thursday following. The 85th annual commencement exercises will be held on Thursday morning, June 16th. The annual sermon, in Trinity Church, will this year be delivered on Sunday morning before the faculty and student body in its entirety, the appointed preacher being the Rev. Gustav A. Carstensen, Ph. D., rector of Christ Church, Riverside, New York. At 8 o'clock in the evening of Sunday the baccalaureate sermon will be delivered, also in Trinity Church, by the Rev. Dr. Alexander Mann, rector of Trinity Church, Boston.

CANADA.

Services in Memory of King Edward—Many News Items from the Various Dioceses.

Diocese of Montreal.

IN ALL the city churches in Montreal on Sunday, May 9th, sorrow for the dead king was the predominant note. The solemn strains of the Dead March and suitable hymns were a part of the services, and loving words of appreciation of the late monarch's character were spoken in every pulpit. By a peculiar coincidence the Rev. A. P. Shatford, at the Church of St. James the Apostle, had selected, previous to the king's death the following text for his Ascension

day sermon: "Knowest Thou that the Lord Will Take Away Thy Master from Thy Head?"—THE POSITION of rector of Church of the Advent, Montreal, vacant by the departure of the Rev. A. J. Doull to become dean of the diocese of Columbia, has been filled by the appointment of the Rev. H. M. Little, rector of Penetanguishene, Ontario. Mr. Little is a graduate of Trinity College, Toronto. He will begin his work in Montreal next September.

Diocese of Quebec.

THE COLLECTIONS taken up in all the parishes in the diocese on Trinity Sunday are to be in aid of Bishop's College, Lennoxville.—THE REV. T. M. THOMPSON, rector of Trinity Church, Quebec, having been obliged to resign his charge through ill health, the Rev. A. R. Beverly, curate of St. Paul's, Halifax, has been appointed rector in his place.

Diocese of Ontario.

THE ANNUAL meeting of the diocesan Woman's Auxiliary is to take place in Brockville, May 31st and June 1st.—BISHOP MILLS has returned from his tour to the Holy Land. THE FUNERAL of Mr. E. J. B. Pense took place in Kingston May 10th. The service was held in St. George's Cathedral. Mr. Pense was a prominent churchman.

Diocese of Ottawa.

AT THE thanksgiving service in St. Matthew's church, Ottawa, May 1st, many of the clergy were present to celebrate the twenty-fifth anniversary of Archbishop Hamilton's consecration to the Episcopate. The

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"The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people nothing but harm can come from the use of such cerebral stimulants as tea or coffee. Bad, then, as this practice is, let us as physicians be aggressive in its prohibition.

"Do not be satisfied by answering 'No' when asked as to their use, but let us teach the families with whom we come in contact that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich, who should know better, this practice is marvellously prevalent."—*The Home Doctor.*

Children like a warm beverage for breakfast and it is well for them to have it if the drink is a food and not a drug.

Postum is made to supply a rich, nourishing liquid food with a crisp coffee taste for those who cannot and should not use coffee. Analysis shows it to contain about fourteen per cent of muscle-forming elements and 66.11 per cent of energy and fat-producing elements, which go to nourish and sustain the delicate nerve centres throughout the body and from which the vital energy proceeds.

The success of child or adult depends largely upon proper sustenance for the body. Children who depend upon the intelligence of their elders to furnish them with good food deserve our most careful attention and thought.

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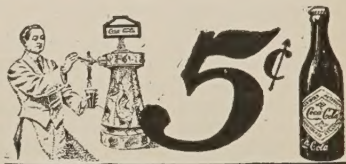
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The Church of Sweden and the Anglican Communion

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sermon was preached by the Rev. Canon Kittson, rector of Christ Church Cathedral. He left Ottawa for England to spend the summer, the first week in May.—THE ANNUAL meeting of the diocesan Woman's Auxiliary takes place in Ottawa from May 17th to 20th inclusive.—THE OPENING service of the diocesan synod will be held in Christ Church Cathedral, Ottawa, on June 6th. The preacher is to be the Rev. Stuart Crockett, D. D., rector of the Church of the Holy Rood, New York.—RURAL DEAN FISHER has been placed in charge of the Church at Perth by Archbishop Hamilton during the absence of the rector, Canon Muckleston, who has gone to Bermuda for his health.—THE RECTOR of the Church of the Good Shepherd, Cornwall, received a cablegram May 3rd announcing the death in England of a former Cornwall clergyman, the Rev. Canon Mountain, in his 86th year.

Diocese of Toronto.

ON THE eve of Ascension Day the memorial window and tablet to the late Archdeacon Langtry were unveiled, Bishop Sweeney conducting the service in St. Luke's Church, Toronto. Archdeacon Langtry was much beloved.—THE APPLICATIONS for workers in mission fields abroad and at home, sent to the Deaconess Training Home, Toronto, are numerous, far more than can be provided at present.—A member of the congregation of St. Paul's Church, Toronto, has offered to give the new organ, to be installed in the church about to be built. The instrument is to cost from \$20,000 to \$25,000.

THE REV. W. H. VANCE has resigned his position in Wycliffe College, Toronto, to become first principal of the new college in Vancouver.

Diocese of Saskatchewan.

BISHOP NEWNHAM dedicated a tablet in St. John's Church, Borden, April 10th, to the memory of the catechist, Merton Mayne, by whose exertions the church was built. At the request of the town council of Borden, he, the same day, consecrated the public cemetery.

Diocese of New Westminster.

THE REPORT for the Columbia Coast Mission for last year, read before the board of

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Diocese of Calgary.

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary takes place at Edmonton June 7th. Archdeacon Gray will preach at the opening service in All Saints' Church.

Diocese of Huron.

THE CORNERSTONE of the new St. Mark's Church, London Junction, was laid by Bishop Williams, Canon Dann, of St. Paul's, London, conducting the service.

The Magazines

THE INITIAL number of a magazine devoted to the interests of the Seaman's Church Institute of New York, and appropriately named *The Lookout*, has appeared. It gives as a salutatory an account of the splendid work the institute is doing for the physical and moral welfare of the sailors, and tells of the plans for the erection of a new building in which to conduct the work, which is now carried on at a disadvantage from separate stations in New York and Brooklyn.

A BROAD appeal is made in the June *Drum*, as its special articles deal with a great variety of subjects and the fiction interprets many phases of life. The high cost of living receives attention in "A Brief for the Housewife," by Mabel P. Daggett, who presents facts that every woman should know in a concrete manner that is most convincing. Other special articles of the month are: "The Man Who Has Revolutionized Five Hundred Sunday Schools," by Allan H. Benson; "Childhood's Happy Hour," by Eugene Wood; "The Theater—A School for Discipline," by Louise Closser Hale; and "Women in the Indian Service," by Francis E. Leupp. "Simple Simon," a Kipling story, leads the fiction. Other tales of the month are: "Ann Eliza," by Alice Brown; "The Anti-American," by Adachi Kinoseuke; "Left Behind," by Marjorie L. C. Pickthall. The serial story is "The Unforeseen," by Mary S. Cutting.

DICKENS LOVERS, whose numbers do not decrease as the years go by, will be interested in a sketch of "Dickens' Child Characters" written by Lady Doughty for the *Dickensian*, and reprinted in the *Living Age* for May 7th. In the issue of this magazine for May 14th is an article from the *Edinburgh Review* on "The Tercentenary of the Telescope," which will interest the scientific and unscientific in its review of the progress of astronomy.

CONSERVATION of natural resources is highly desirable, and the movement deserves all the popular support which is behind it; but why not also a movement for the greater conservation of artificial resources? The waste and extravagance of most people in the matter of dress, for example, is little less than a national evil in its effect upon the increasing cost of living. The decree of fashion which alters the cut or color, the material or style, is blindly followed by millions at the cost of discarding garments, hats, and shoes which are practically as wearable as when purchased.—*The Youth's Companion.*

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